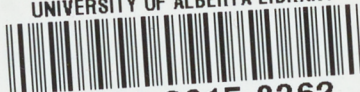
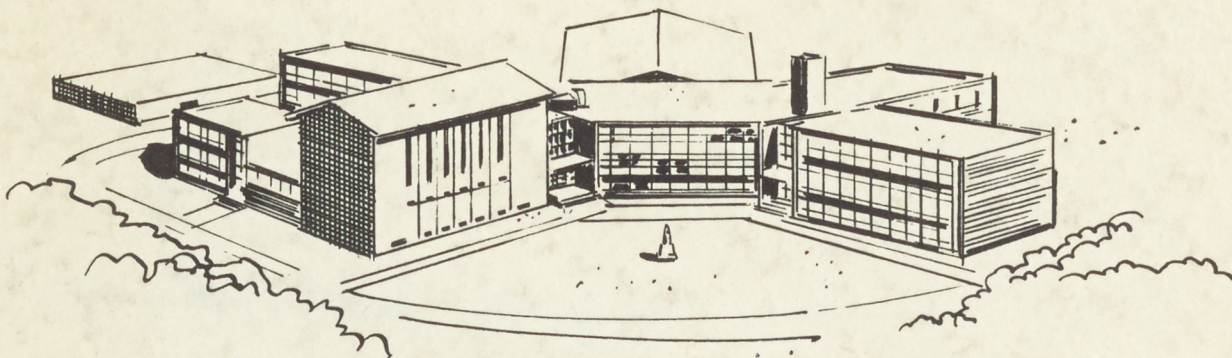


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25th Anniversary Issue

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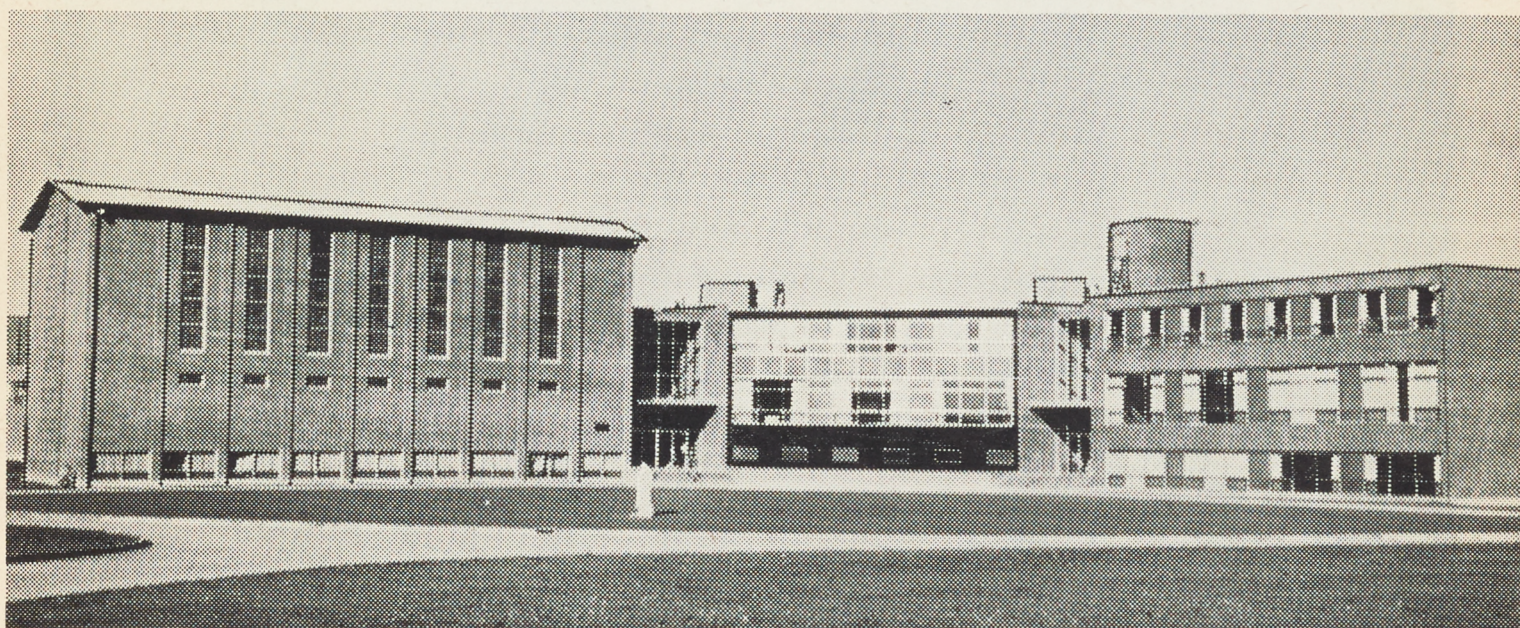
ST. JOSEPH'S SEMINARY, ST. ALBERT, CANADA

VOX OVIVUM

OF

ST. JOSEPH'S SEMINARY

R.R. 8, EDMONTON, ALBERTA



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DEDICATION

On November 30th, 1959, the Church in Alberta celebrated the centenary of the episcopal consecration of its first Bishop. At the age of thirty, Father Vital Grandin, O.M.I., was consecrated Coadjutor Bishop of St. Boniface, Manitoba, and on September 22nd, 1871, he was named Bishop of the newly created diocese of St. Albert. The latter comprised at the time more than half a million square miles, and Bishop Grandin gave of himself with unflagging devotion and fiery zeal to the expansion of the Church in this territory. Upon his death on June 3rd, 1902, he left a diocese with a solidly established foundation and an assured future.

Earlier last fall, the seminarians joined with the clergy and faithful of the Archdiocese of Edmonton in observing another anniversary. On September 23rd, Archbishop MacDonald of Edmonton publicly celebrated the twenty-fifth anniversary of his episcopal consecration. After two years of tending to the pastoral needs of the Diocese of Victoria, Bishop MacDonald was named Coadjutor Archbishop to the Most Reverend Henry J. O'Leary of Edmonton. He succeeded to the Edmonton See on March 5th, 1938, and ever since that time he has unfailingly devoted himself to bringing to maturity the pioneer efforts of the saintly Bishop Grandin.

When raised to the Episcopate, Archbishop MacDonald chose as his motto the words: **Crux Spes Mea — the Cross is my Hope**. Although beset by illness in the last few years, Archbishop MacDonald has borne this burden with courage and cheerfulness, ever dedicated to the flock entrusted to his care. Throughout his episcopal reign he has worked untiringly for an increase in vocations to the priesthood, crowning these endeavours in 1956, the fiftieth year of his priesthood, with the laying of the cornerstone for the new St. Joseph's Seminary at historic St. Albert.

The **Vox Ovium**, which this year also celebrates its twenty-fifth anniversary, takes great pleasure in saluting His Grace in this the Silver Jubilee year of his episcopal consecration, and in respectfully and gratefully dedicating this issue to

The Most Reverend John Hugh MacDonald
Archbishop of Edmonton



His Holiness Pope John XXIII



MOST REVEREND J. H. MacDONALD, D.D., LL.D.
Assistant at the Pontifical Throne
Archbishop of Edmonton



MOST REVEREND A. JORDAN, O.M.I., D.D.
Titular Archbishop of Silio
Coadjutor Archbishop of Edmonton

PATERNAL PATRON

By DOUGLAS McCALLUM

How strange it is that so many of us will insist upon an extensive devotion to some comparatively insignificant saint to the near exclusion of reverence to the great St. Joseph! Such action becomes unjustifiable once we are made aware of the fact that St. Joseph, with the exception of his all-holy spouse, is more worthy of veneration and invocation than any other creature. But why does he rate this special treatment?

We should invoke Joseph because he is the natural head of the Church at its foundation. The Holy Family, of which Joseph was the head, may be regarded as the Church in embryo. While the God-Man grew from infancy to manhood St. Joseph hovered over Him as the shadow of the Eternal Father on earth. Thus Joseph has a certain right to be a sort of father, in a natural sense, of each and every member of the Mystical Body. Mary is regarded as our mother; may we not, then, look upon the spouse whom she obeyed as our father? Certainly Holy Mother Church owes St. Joseph a debt of gratitude for his assiduous care and protection of her Founder and true Head, Jesus Christ. The Church has, in fact, raised St. Joseph to his proper position of dignity by making him Patron and Protector of the Universal Church, thereby showing her dependency on her solicitude.

WE ALSO HONOR MARY

Another excellent reason for devotion to St. Joseph is that nothing else can so honor and please the Blessed Virgin Mary. After her divine Son, Mary could have loved no other more than her devoted spouse, St. Joseph. The love which passed between Joseph and Mary, the most perfect married couple, would be eminently more profound than that existing between any other husband and wife. Living with Joseph for many years, Mary knew him better than anyone else. This knowledge of the "just man" (Matt. 1, 19) of course only served to increase her love for him. If we wish to become friends of the Mother of God can we do better than to enter into a warm relationship with St. Joseph? Any friend of Joseph, in fact, is a friend of Mary!

There is probably no better reason, however, for an ardent worship of St. Joseph than the fact of his relationship to the Incarnate Word, Jesus Christ. St. Matthew, in the beginning of his Gospel, shows how the Davidic ancestry of Jesus is traced back through his foster father and legal guardian, St. Joseph. From St. Luke we know that Jesus rendered obedience and honor to his parents: "He went down with them and came to Nazareth and was subject to them." (Luke 2, 51). In the Holy House of Nazareth the God-Man was subject to His earthly father, the Creator obeyed the creature, Jesus conformed His will to that of



Joseph. There, in a humble workshop, the King of kings and the Lord of lords labored obediently under Joseph's direction. This close relationship, begun in Nazareth during Christ's life on earth, continues now in heaven.

Should we not, then, be solicitous of St. Joseph's patronage? As we know, Christ is the one and true mediator between God and Man. "For there is one God, and one mediator between God and men, himself man, Christ Jesus." (1 Tim. 5). However, the saints in heaven may intercede for us by means of what St. Thomas terms a secondary mediation. After his beloved spouse, the Blessed Virgin Mary, St. Joseph is the most powerful of secondary mediators and intercessors. The pious Gerson, remarkable in his devotion to St. Joseph, argued at the Council of Constance that he whom Christ obeyed on earth must still retain at least an authority of affection over Christ in heaven. Thus will Joseph's wishes be more like commands and his intercession, like that of Mary, all powerful! It would be wise for us to take advantage of St. Joseph's potent patronage, and to become, like Gerson, his devoted sons!

We have noted the main reasons why St. Joseph is eminently worthy of our special devotion. Now let us examine the facts concerning the practice of his cult in the Church.

ST. JOSEPH IN THE EARLY CHURCH

The cult to St. Joseph was slow in commencement. It seems to be lost in obscurity during the early days of the Church, although a number of the Fathers clearly express a certain reverence for this just and holy man. Not until the fourth century do we find any appreciable devotion to him, and even then it is peculiar to the Eastern churches. Only in the twelfth century does this worship find its way into the West, where, from humble beginnings, it has today become a thriving cult.

Choosing March 19th, a legendary date of Joseph's death, Pope Sixtus IV (1471-1484) introduced his feast into the Roman Calendar. Both Gregory XV in 1621 and Urban VIII in 1642 commanded the keeping of St. Joseph's feast as a holy day of obligation. On December 8th, 1870, Pius IX placed the entire Church under the patronage of St. Joseph. St. Pius X changed the name of this feast to that of the Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary, Patron of the Universal Church. The patronage of this great saint was reaffirmed and his cult recommended by Leo XIII.

GREAT FEASTS IN HIS HONOR

In addition to a special day, Wednesday, and a special month, March, St. Joseph rates two momentous feast days in today's liturgical calendar, both of which rank as doubles of the first class. The best known and most popular solemnity is, of course, the one commemorated since the fifteenth century, March 19th. This festival takes for its theme the exaltation of the classic just man whom the Lord made "lord of his household and ruler of all his possessions." St. Bernard aptly expresses it in these words: "He was truly the prudent and faithful servant whom our Lord appointed the master of his household."

The second solemnity, only recently introduced, during the Pontificate of Pius XII, is that of St. Joseph the Workman. Here is a prime example of how the Church utilizes a pagan festival (Labor Day, May 1st), endowing it with an entirely new and Christian significance. Labor Day now has a deeper, more religious meaning for all workers, especially those who gain their subsistence with their hands as did the carpenter, Joseph. Today, men of toil—made mindful each year that their Lord and Master, Jesus Christ, vouchsafed to become the son of a carpenter, and made conscious annually that the great St. Joseph did not disdain to embrace the position of a humble workman—should come to realize that their labors, through dedication to the God-Man in the spirit of His foster father, their patron, will elevate them to a loftier dignity, the like of which they have never known. On Labor Day and every day, all Christian workers should unite in beseeching St. Joseph to obtain that his goodly hammer and saw will displace the deadly hammer and sickle, that manifest menace to the modern world.

Many prominent saints have relied heavily upon the patronage of St. Joseph. Among others, the celebrated sixteenth-century mystic, Teresa of Avila, chose

him as the chief patron of her order; avowing that she never had recourse in vain to the fatherly patron saint, she took as her motto: "Go to Joseph." How extremely enthusiastic also was that renowned doctor of the spiritual life, St. Francis de Sales, in his commendation of the cult to St. Joseph.

PATRON OF A HAPPY DEATH

One of the most noteworthy titles pertaining to St. Joseph is "Patron of a Happy Death". Are we not inclined to view death as a sad, sombre event? Yet, when we consider death as the beginning of eternal life, as did St. Paul, can it be other than a joyous victory? "Where then, death, is thy victory? Where, death, thy sting?" (1 Cor. 15, 55). The heavenly voice ordered St. John to record the words "blessed are the dead who die in the Lord". (Apoc. 14, 13). In so far as St. Joseph met his demise in perfect harmony with the Lord, it must certainly be adjudged a blessed and joyful occasion! For he died as he had lived, in the plenitude of God's grace.

It is a probable opinion that Joseph completed his earthly sojourn toward the end of the private or hidden life of Jesus. If Joseph had been living, surely he would have been listed among the guests at the wedding feast at Cana in Galilee (John 2, 1-2). However, no mention is made of him either at that time or afterwards in the Gospel narrative. Consequently, Joseph must have enjoyed the company of Jesus and Mary as he was dying. Would Jesus have neglected this essential work of mercy in the case of his own earthly father? Would the "Comforter of the Afflicted" have deserted her beloved spouse in his last extremities? It may be considered as certain that Jesus and Mary were present at the bedside of Joseph, making his the happiest of deaths! Could there be, then, any more likely saint to choose as patron of a happy death than St. Joseph? To him, therefore, let us turn to implore the grace of a happy, holy death!

Theologians have deemed it fitting to term the worship due to St. Joseph not merely **cultus duliae** (worship of the saints), but rather, by reason of his exalted dignity, **cultus protoduliae** (the special worship peculiar to him). Just as Mary, the Mother of God, is deserving of hyperdulic devotion, so too, Joseph is worthy of protodulic devotion.

We have seen adequate reason why protodulic worship is due to St. Joseph. But have not we, in particular, a still greater incentive for paying him homage? Does there not exist a unique relationship between Joseph and us? Not only was Joseph made the patron of our country (on March 19th, 1624), he is that of our Archdiocese and Seminary as well! Well might we substitute his name for that of Basil, and sing, "Oh, St. Joseph, dearest patron, gloriously we sound thy name!" How intimate we should be with our beloved patron! And if we are, can he help but regard our adversities with particular interest? Can he help but favor our cause with especial support?

As the ancient Egyptians in their distress heeded the wise words of the Pharaoh: "Go to Joseph!" so should we, in our anxiety, be mindful of the sage counsel of St. Teresa: "Go to Joseph!"

SEMINARY



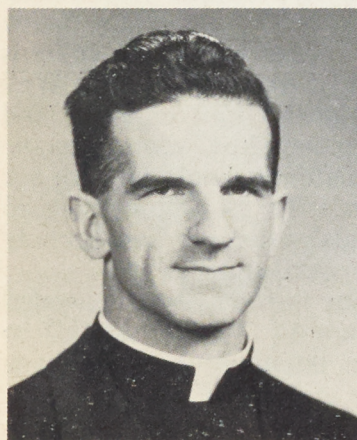
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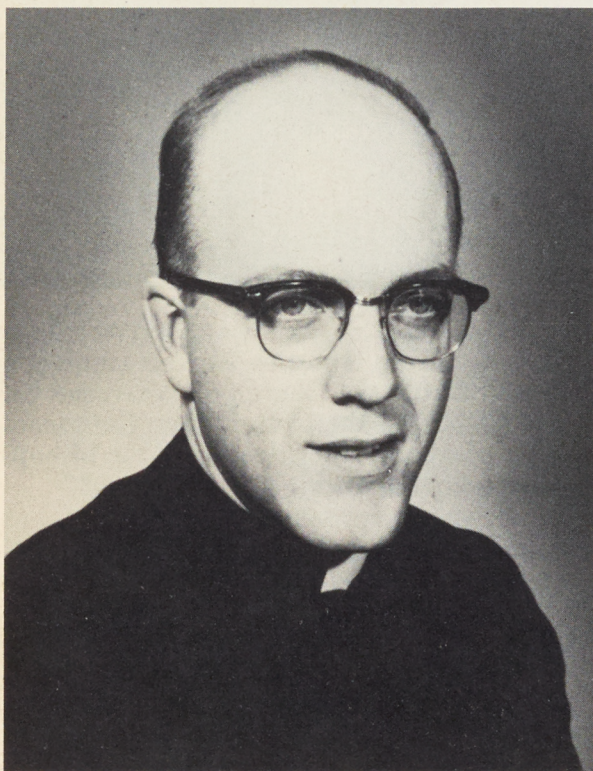


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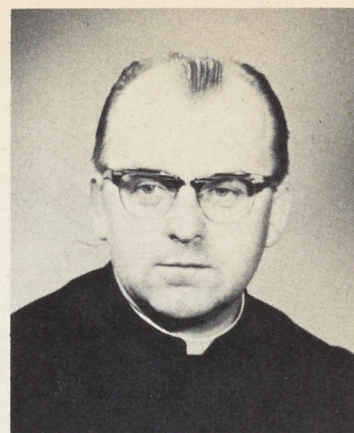


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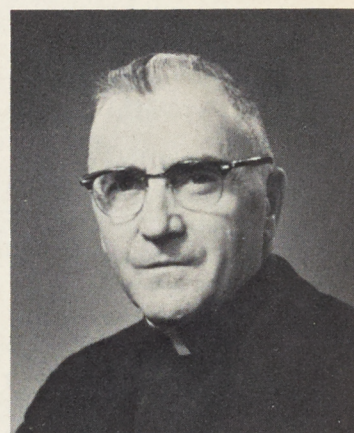


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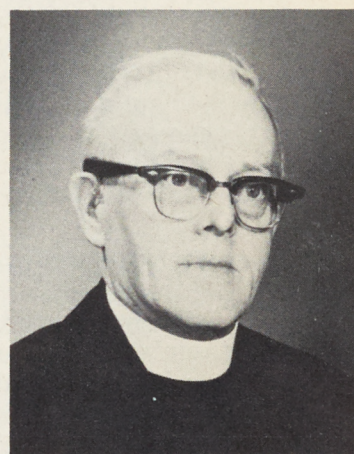
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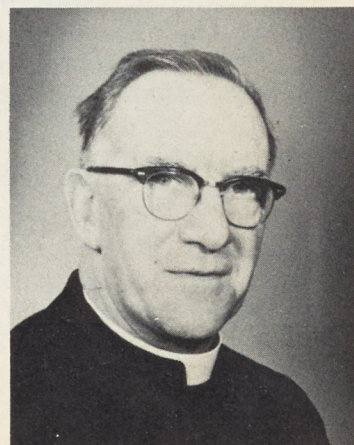
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THE DIOCESAN PRIEST

by His Grace Archbishop P. F. Pocock, D.D.

If you are a young man with even a vague notion of becoming a priest, you should acquire a clear idea of what is meant by "the secular clergy". The term "secular" is not attractive, for by modern usage it has come to mean "worldly". You certainly do not want to be a worldly priest. On the contrary you would like to become a good and holy priest, like our Blessed Lord Himself. Let me tell you then about the extraordinary holiness of the office of the secular priest.

WHAT "SECULAR" MEANS

As a matter of fact the word "secular" does not mean "worldly" at all. When used in connection with the priesthood it signifies a priest who instead of retiring to a monastery, lives among the people whose souls he wishes to save. He maintains a contact with them even as a good father of a family associates with his children—in order to make them better. He lives in the world simply in order to sanctify it. At the Last Supper Jesus offered up this beautiful prayer for His Apostles:

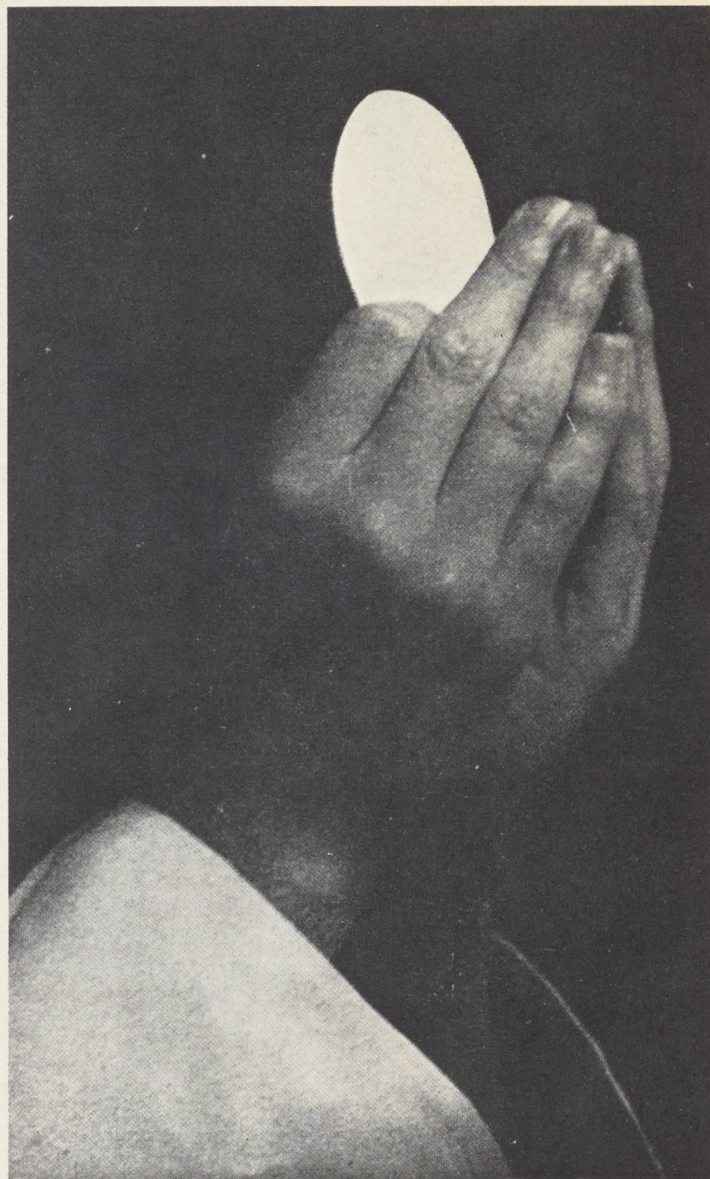
"Father, I do not pray that thou take them out of the world, but that thou keep them from evil. They are not of the world even as I am not of the world" (John XVII, 15-16). Secular priests, like the Apostles, live in the world but they are not of the world. In recent years it has become customary to refer to seculars as "the diocesan clergy" and the reason for that we shall see later on.

THE PRIEST IS ANOTHER CHRIST

Of course the essential dignity of the secular priest is one which belongs to all priests in common—the fact that he shares the Priesthood of Jesus Christ. There is no dignity on earth greater than this. One of the Fathers of the Church used to say that the priest is the continuation of Christ through space and time. It is not enough to refer to him as the representative of Our Lord. He is more than that. He is what Christ is. In the very person of Christ he offers up the Holy Sacrifice, forgives sins and administers the other sacraments. When he gives his blessing, it is Christ Himself who blesses.

THE DIOCESAN PRIEST'S UNION WITH HIS BISHOP

A diocesan priest is one who is united by a most intimate and permanent bond with the bishop who is the supreme shepherd of souls in a diocese. The bishop



alone shares the fullness of the Priesthood of Christ. He is a successor to the Apostles and he alone possesses the power to rule the Church. He exercises this power in dependence on the Holy Father, the successor of St. Peter, who has authority over all the bishops, priests and laity in the world.

In order to discharge the sublime pastoral mission entrusted to him and known as "the care of souls" the bishop must have a body of priests united with himself in a permanent manner and directly subject to him. By ordination to the clerical state they become attached to a diocese in perpetuity and so are called diocesan priests. Strictly bound to obey the bishop, they confirm that obligation by a solemn promise on the occasion of their ordination.

*Great indeed are the rewards of the diocesan priest
after a life of service to the Eternal High Priest.*

HIS TRAINING AND WORK

By embracing the secular priesthood, a young man declares his intention to devote his entire life to the care of souls within a certain diocese under the immediate authority of the bishop. In that diocese he will live and die, accepting from his bishop whatever responsibility is assigned to him in caring for the needs of the Christian people and in bringing into the fold those who are wandering aimlessly without. In the ordinary course of events, he will become an assistant pastor and finally a parish priest in charge of souls within a certain territory. To this end his entire formation in the seminary is orientated.

However, because the secular priest alone is united in perpetuity with the bishop, it follows that the bishop will turn to him not only to minister to the faithful in parishes but to discharge the functions of diocesan administration. From the ranks of the diocesan priests the bishop will choose his vicar general and chancellor, his consultors, the directors of diocesan confraternities, organizations and movements. A diocesan priest will be in charge of the youth, of education, of welfare, of the propagation of the faith, of vocations, of the liturgy, etc. The diocesan court or tribunal will also be staffed with secular priests.

Since diocesan priests are called to share the apostolate of the bishop in such an intimate manner, it follows that they should be men of outstanding prudence, capable of carrying the responsibility, thoroughly trained in theology and in the pastoral arts. It is also apparent that among them must be priests who are specialists in every department of the ministry. Consequently, whenever it is possible, a bishop will provide a number of his priests with an opportunity for advanced study in specific fields. In view of the choice a young man makes when he embraces the diocesan priesthood and the training and experience he receives, it is not surprising that in the selection of bishops, the Holy See normally finds her candidates in the ranks of the secular clergy.

HOLINESS OF THE OFFICE OF BISHOP

The special dignity of the diocesan clergy rests in their close and constant participation in the apostolate of the bishop. Because of his responsibility and mission, the bishop has been called to the heights of perfection. No other office demands such a high degree of interior holiness. No other office provides such efficacious means to become holy. This does not mean that a bishop is necessarily a saint. It does mean that his pastoral office demands the kind of activities that lead to holiness if they are performed from a motive of divine love. Having raised a man to such

a dignity and charged him with such a responsibility, God will not deny him the grace that he requires.

HOLINESS OF THE OFFICE OF DIOCESAN PRIEST

This is likewise true of the family of priests who are his constant and intimate associates. Through these men the bishop teaches, rules and sanctifies his flock effectively. They are the voice, the hands, the eyes and ears of the bishop. Until death and without interruption, they will share his joys and his sorrows, his hopes and his fears, his labors and his projects—his very life. It follows clearly then that they also share, according to their condition, his dignity and his obligation to interior holiness of life. It is true to say that the call to perfection increases in proportion to the intimacy of one's association in the apostolate of his bishop. So also does the grace attached to one's office.

CROSS AND CROWN

Great indeed is the dignity of the diocesan priest, but great also are the sacrifices he is called upon to make. His vow of perpetual chastity and promise of perpetual obedience will nail his will and his very flesh to the cross of Christ. Besides that, destined to live in the world among people who do not always share his interest and his dedication, he will from time to time experience the loneliness which his divine Master felt. Like the holy Cure of Ars, the patron saint of the pastoral clergy, he will feel the weight of the cross.

But the cross is the price of happiness. If the sacrifice is great, greater still the joy, the happiness, the consolation that awaits the diocesan priest. In the confessional where he breaks the bonds of sin, in the school where he feeds youngsters with the bread of truth, at the bedside where he comforts the afflicted, in his study where he unravels the problems of the old and the young from every walk of life, he is the constant witness of the smile of gratitude of all to whom he speaks.

To the secular priest who lives among his people has been given the never-ending thrill of touching human souls and of applying the unction of Christ's healing hand. He is Christ in the school-year, Christ in the gatherings of the youth, Christ in the institutions for the aged and infirm. He is Christ in the homes of his parishioners as well as on the street as he returns the salutes of his friendly people. Above all he is Christ at the altar as in union with his faithful, he offers the adorable sacrifice to his Eternal Father. Such joy is but a foretaste of the eternal happiness of those who follow faithfully this path.

ALUMNI NEWS and NOTES

The editors of the Vox would like to thank all those who took the time to answer the questionnaire sent out in January. Out of approximately 220 forms mailed at that time, the 114 which were returned gave the alumni a batting average of .517, quite respectable in any league. The information thus gleaned has enabled us to bring our files almost completely up to date.

A vote of thanks is also due to those who so generously contributed financially to the Vox. Without such help from our alumni, this book would hardly be possible.

A number of the priests mentioned in their replies that news of other alumni was at a premium and this seemed especially the case for priests stationed in rural area parishes. In reply to several requests, this and the next two pages are devoted to alumni news (appointments, honors, etc.) of the last year and a half.

APPOINTMENTS

Very Rev. E. Donahoe, class of '29, pastor of St. Patrick's Parish, Edmonton, was appointed Dean of Edmonton, March 1, 1960, succeeding Rt. Rev. William Carleton, P.A., V.G.

Rev. J. Williamson, '54, formerly pastor of Sacred Heart Parish at Chauvin, was appointed Chaplain at the Edmonton General Hospital and Professor of French at St. Joseph's Seminary in September, 1959.

Very Rev. J. E. LeFort, C.S., was appointed pastor of St. Anne's Parish, Calgary, September 20, 1959. Msgr. LeFort was formerly Chancellor of the Calgary Diocese.

Rev. J. K. Kearns, '55, formerly curate at St. Anthony's Parish, Edmonton, was named pastor of the O.L.P.H. Parish in Edmonton (Sherwood Park), January 21, 1960, after returning from a four-month leave of absence in Montreal.

Rev. E. Lyons, S.F.M., was appointed assistant at St. Andrew's Parish, Edmonton, replacing Rev. D. MacDonald. Father MacDonald, '55, was appointed pastor of St. Margaret's Parish at Rimbey, Alberta, January 31, 1960.

Rev. F. X. Dittrich, class of '36, formerly pastor at Bashaw, was moved to Our Lady of Victory Parish, Bodo, Alberta, as pastor. At the same time Rev. J. M.

Reitmeyer, formerly of Bodo, was made pastor at Bashaw.

Rev. A. Langevin, '43, formerly pastor at Legal, is now Rector of St. Paul's Cathedral in the Diocese of St. Paul.

Rev. J. Weisgerber, '53, former pastor of St. Henry's Parish, Twin Butte, Alta., was moved to Sacred Heart Parish at Raymond, in the same capacity.

Rev. A. Peck, '51, was appointed assistant at St. Patrick's Parish, Edmonton. He was formerly stationed at St. Stephen's Parish, Olds, Alberta.

Rev. J. C. Deutscher, class of '54, formerly assistant at Holy Rosary Cathedral, Regina, is now pastor at Maclean, Sask.

Rev. D. J. Vornbrock, '54, formerly Bishop Carroll's secretary, is now Chancellor of the Diocese of Calgary. He succeeded Msgr. LeFort.

Rev. A. Prendergast, '31, was appointed assistant at Our Lady of the Assumption Parish at Sylvan Lake, Alberta, in March, 1960. Father Prendergast was formerly stationed at St. Joseph's Cathedral, Edmonton.

Rev. D. Hebert, class of '58, was appointed pastor of Sacred Heart Parish in Chauvin, September 15, 1959,

succeeding Rev. J. Williamson who was moved to Edmonton.

Rev. C. W. Poirier, '35, pastor of St. Anne's Parish, Barrhead, Alberta, has been named Dean of the Westlock deanery.

Rev. M. G. Doyle, '49, formerly pastor at Trochu, was appointed Chancellor of the Archdiocese of Edmonton January 1, 1959. He succeeded the Most Reverend W. E. Doyle, J.C.D., now Bishop of Nelson.

Rev. W. A. Wasilishen, class of '49, former pastor at Melville, Sask., has been named pastor at Krydor, Sask.

Rev. J. C. Frey, '53, formerly administrator of St. Paul's Parish, Vibank, Sask., was appointed pastor of St. Wenceslaus Parish at Gerald, Sask.

Rev. J. E. Crough, '56, formerly assistant to Father (now Bishop) W. E. Doyle, is now assistant at St. Agnes Parish, Edmonton, and Director of City Cemeteries. Father Crough was appointed to these positions December 1, 1958.

Rev. A. McRae, '54, was appointed pastor of St. Agnes Parish, Mayerthorpe, Alta., in March 1959. Formerly curate at St. John the Evangelist Parish in Edmonton, Father McRae was named to Mayerthorpe after the accidental death of Rev. R. V. Leonard.

Rev. Paul Greuter, class of '54, formerly an assistant at St. Anthony's Parish, Drumheller, is now pastor of St. Henry's Parish, Twin Butte, succeeding Father Weisgerber.

Rev. M. A. George, '55, former curate at Radville, Sask., was named administrator at Shorthoaks September 1, 1958.

Rev. L. Bonner, '56, formerly curate at Sacred Heart Parish, Edmonton, was named curate at St. John the Evangelist Parish in March, 1959.

Rev. S. G. Stewart, '33, is now pastor of St. Michael's Parish in Leduc and of St. Norbert's Parish, Millet, Alberta.

Rev. J. McInerney, '42, former pastor of St. Joseph's Parish, Powell River, B.C., was appointed pastor of St. Jude's Parish, Vancouver, November 16, 1958.

Rev. V. Hartman, class of '53, was appointed pastor of St. Anne's Parish, Trochu, in January, 1959. Father Hartman, formerly curate at St. Francis Xavier Parish, Camrose, succeeded Rev. M. G. Doyle who became Chancellor of the Edmonton Archdiocese.

Rev. E. Bruce Field, '58, has been appointed Chaplain to the Royal Canadian Sea Cadet Corps "Undaunted", Calgary.

Rev. J. A. Finnigan, '57, is now stationed at St. Joseph's Parish, Powell River, B.C. He was formerly assistant at St. Patrick's Parish in Vancouver.

Very Rev. Gregory Oucharyk, class of '46, formerly pastor at Sifton, Manitoba, has been appointed pastor at the Ukrainian Catholic Church of the Resurrection, Dauphin, Manitoba.

DEATHS

Rev. T. Dobson, former Professor of English and Spiritual Director at St. Joseph's Seminary, died in a traffic accident June 19, 1959. Father Dobson, ordained in 1909, had celebrated the Golden Jubilee of his ordination to the priesthood only 14 days before his death.

Rev. R. V. Leonard, ordained in 1951, died accidentally March 25, 1959. Until his death he had been pastor of St. Agnes Parish, Mayerthorpe, Alberta.

Rev. John J. Aherne, pastor of St. Margaret's Parish at Rimbey, Alberta, died December 9, 1959, at the age of 59.

HONORS

Rt. Rev. Basil Filevich, '42, was named a Domestic Prelate in January, 1959. Msgr. Filevich is the Rector of St. Joseph's Cathedral and Chancellor of the Eparchy of Toronto. He took all his priestly training at St. Joseph's Seminary.

ON LEAVE

Rev. A. Schoen, '51, is on leave at the University of Ottawa. Formerly Professor and Prefect at the Seminary, Fr. Schoen recently received his Ph. L. He expects to be away for another year.

Rev. W. Irwin, '54, is on leave at the School of Social Science, Fordham University, working towards his Master's Degree which he expects to receive in June, 1961. Before going for further studies, Father Irwin was curate St. Joseph's Cathedral, Edmonton.

ANNIVERSARIES

The staff of the Vox Ovium joins with all our alumni in extending best wishes to the following, who this year celebrate the anniversary of their priestly ordination.

30TH ANNIVERSARY

Rev. F. G. Connolly, University of Notre Dame, Notre Dame, Indiana, U.S.A.

(Ordained September 21, 1930.)

Rev. R. Belanger, Pastor of Notre Dame de Lorette Parish, Lorette, Manitoba.

(Ordained June 30, 1930.)

Rev. C. Landrigan, Pastor of Holy Name Parish, Vermilion, Alberta.

(Ordained December 21, 1930.)

Rev. D. A. MacLellan, Pastor of Our Lady of Victory Parish, Thorsby, Alberta.

Rev. N. Schmeltzer, Pastor of St. Boniface Parish, Spring Lake, Alberta.

25th ANNIVERSARY

Rev. R. Merchant, Pastor of St. Agnes Parish, Edmonton.

(Ordained June 23, 1935.)

Rev. C. Poirier, Pastor of St. Anne's Parish, Barrhead, Alberta.

(Ordained June 24, 1935.)

CLASS OF '59

Rev. R. V. Dobbin and **Rev. J. A. Nowakowski** are assistants at St. Joseph's Cathedral, Edmonton.

Rev. J. Hagel has been appointed to St. Anthony's Parish, Drumheller.

Rev. R. A. Lowing is secretary to the Bishop of Calgary, succeeding Rev. D. Vornbrock.

Rev. E. J. Lynch is teaching some 600 students at two Edmonton high schools, St. Joseph's and St. Mary's.

Rev. B. G. MacInnis is assistant at St. Francis Xavier Parish, Camrose.

Rev. J. Petravicius has been appointed to Sacred Heart Parish, Raymond, Alberta, as assistant.

Rev. L. Roberge is curate at Corpus Christi Parish, Vancouver, B.C.

Rev. A. Przysienziak, Pastor of Holy Rosary Parish, Edmonton.

(Ordained June 9, 1935.)

Rev. J. C. Pereyma, Pastor of St. George's Parish, Oshawa, Ontario.

(Ordained June 30, 1935.)

Rev. F. Elkin, Pastor of Our Lady of the Prairies Parish, Daysland, Alberta.

Rev. L. Thibault, Sacred Heart Rectory, Southbridge, Mass., U.S.A.

Rev. A. Young, Pastor of St. Patrick's Parish, Clyde, Alberta.

10TH ANNIVERSARY

Rev. J. Fagan, Pastor of St. Margaret's Parish, Ocean Falls, B.C.

(Ordained March 25, 1950.)

Rev. W. J. Kilty, Pastor of St. Paul's Parish, Richmond, B.C.

(Ordained March 25, 1950.)

Rev. J. Sheffield, Pastor at Bralorne, B.C.
(Ordained April 16, 1950.)

Rev. P. Cramer, Pastor of Our Lady of Lourdes Parish, Warner, Alberta.

(Ordained May 21, 1950.)

CLASS OF '60

The following took several years of their priestly training at St. Joseph's Seminary and are presently completing their studies elsewhere.

Rev. Donald Stein is completing his studies at St. Boniface Major Seminary. He will be ordained this June for the Archdiocese of Edmonton.

Rev. Melvyn Fenrich is completing his studies at Regina Cleri Seminary, Regina, and will be ordained this year for the Archdiocese of Regina.

Rev. Robert Floyd will be ordained for the Diocese of Antigonish, Nova Scotia. He is presently studying at St. Augustine's Seminary, Toronto.

ORDINANDI

What is a Priest?

St. Paul's Answer:

"The purpose for which any high priest is chosen from among his fellowmen, and made a representative of men in their dealings with God, is to offer gifts and sacrifices in expiation for their sins. He is qualified for this by being able to feel for them when they are ignorant and make mistakes, since he, too, is all beset with humiliations, and, for that reason, must needs present sin-offerings for himself, just as he does for the people.

His vocation comes from God . . . "

(Hebrews 5, 1-4.)



Offering the bread the priest says:

*"Receive, O holy Father, almighty and eternal God, this spotless host,
which I, Your unworthy servant, offer to You, my living and true God,
for my own countless sins, transgressions and failings."*

REV. EUGENE J. COONEY

(Dean of Students)

Son of Mrs. O. Cooney of Medicine Hat and of the late Mr. Cooney.
Attended St. Theresa's Academy and studied by correspondence at Queen's University.

Worked five years for Chartered Accountant before studying for priesthood.

Took full seminary course at St. Joseph's Seminary.

Will be ordained June 4th at St. Mary's Cathedral, Calgary, for the Diocese of Calgary.

Will celebrate his first Solemn Mass in St. Patrick's Church, Medicine Hat, on June 5th.



Adding a few drops of water to the wine the priest says:

"O God, who in a wonderful manner created and ennobled human nature and still more wonderfully renewed it, grant that, by the mystery of this water and wine, we may be made partakers of His divinity who was pleased to become partaker of our humanity, Jesus Christ, Your Son our Lord."

REV. RONALDO A. BENOIT

Son of Mr. and Mrs. J. L. Benoit of St. Ubald (Portneuf), Quebec.

Attended the Minor Seminary of Quebec and Sacred Heart Seminary.

Took first two years of Theology at St. Boniface Major Seminary and last two years at St. Joseph's Seminary.

Will be ordained May 8th at St. Ubald (Portneuf), Quebec, for the Diocese of St. Paul, Alberta.

Will celebrate his first Solemn Mass in the Church of St. Ubald on May 9th.



Offering the chalice of wine the priest says:

"We offer You the chalice of salvation, Lord, imploring Your mercy that it may be as a sweet fragrance before Your divine majesty for our salvation and that of the whole world. Amen."

REV. WILLEBRORD A. GROTEN

Son of Mr. and Mrs. J. A. Groten of Wyhe, Netherlands.

Attended Roman Catholic College in Raalte, Netherlands.

Served in the Dutch Army and worked for three years before studying for the priesthood.

Took full seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in St. John the Evangelist Church, Edmonton, on June 5th.



Going to the right of the altar, the priest washes his hands and prays for
purity of soul saying:

*"I will wash my hands among the innocent, and will encompass Thy altar, O Lord.
That I may hear the voice of Thy praise, and tell of all the wondrous works."*

REV. LEO F. KLUG

Son of Mr. and Mrs. A. Klug of Camrose, Alberta.

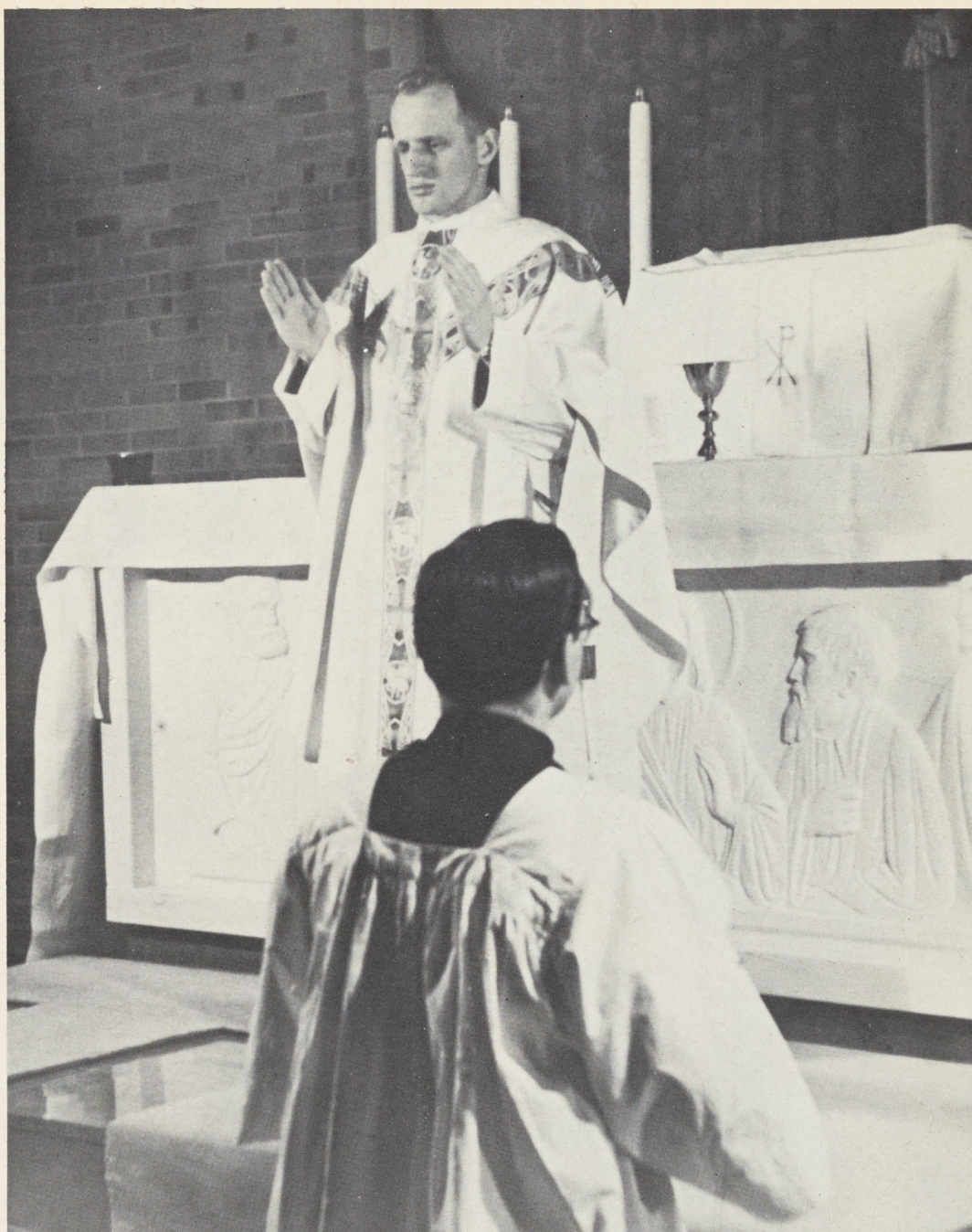
Attended Camrose Public High School and the Provincial Institute of Technology
and Arts, Calgary.

Spent four years as sheet metal worker before studying for the priesthood.

Took complete seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in St. Francis Xavier Church, Camrose,
on June 5th.



Turning to the faithful the priest calls on them to pray with him:
"Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty."

REV. REAL C. LEVASSEUR

Son of Mr. and Mrs. A. Levasseur of Waterville, Co. Compton, Quebec.

Attended St. Charles' College, Sherbrooke, and St. Victor's College, St. Victor, Quebec.

Took first two years of Theology at St. Boniface Major Seminary and the last two years at St. Joseph's Seminary.

Will be ordained May 3rd at Waterville, Quebec, for the Diocese of St. Paul, Alberta.

Will celebrate his first Solemn Mass in the Church of the Assumption, Waterville, on May 4th.



As he begins the most sacred part of the Mass, the priest joins with the heavenly hosts in offering praise to God saying:

*"Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Your glory.
Hosanna in the highest! Blessed is He who comes in the name of the Lord.
Hosanna in the highest!"*

REV. RONALD S. MacDONALD

Son of Mr. and Mrs. R. A. MacDonald of Antigonish, Nova Scotia.

Attended Morrison High School and St. Francis Xavier University, Antigonish.

Took four years of Theology at St. Joseph's Seminary.

Will be ordained June 11th at St. Francis Xavier University Chapel for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in St. Margaret's Church, Arisaig, Nova Scotia, on June 12th.



Stretching his hands over the offerings the priest says:

"This, then, is our dutiful offering which we, Your servants and Your whole family, make to You, Lord, entreating You to accept it with favour."

REV. ARCHIBALD J. MacKENZIE

Son of Mr. and Mrs. J. J. MacKenzie of Big Beach, Nova Scotia.

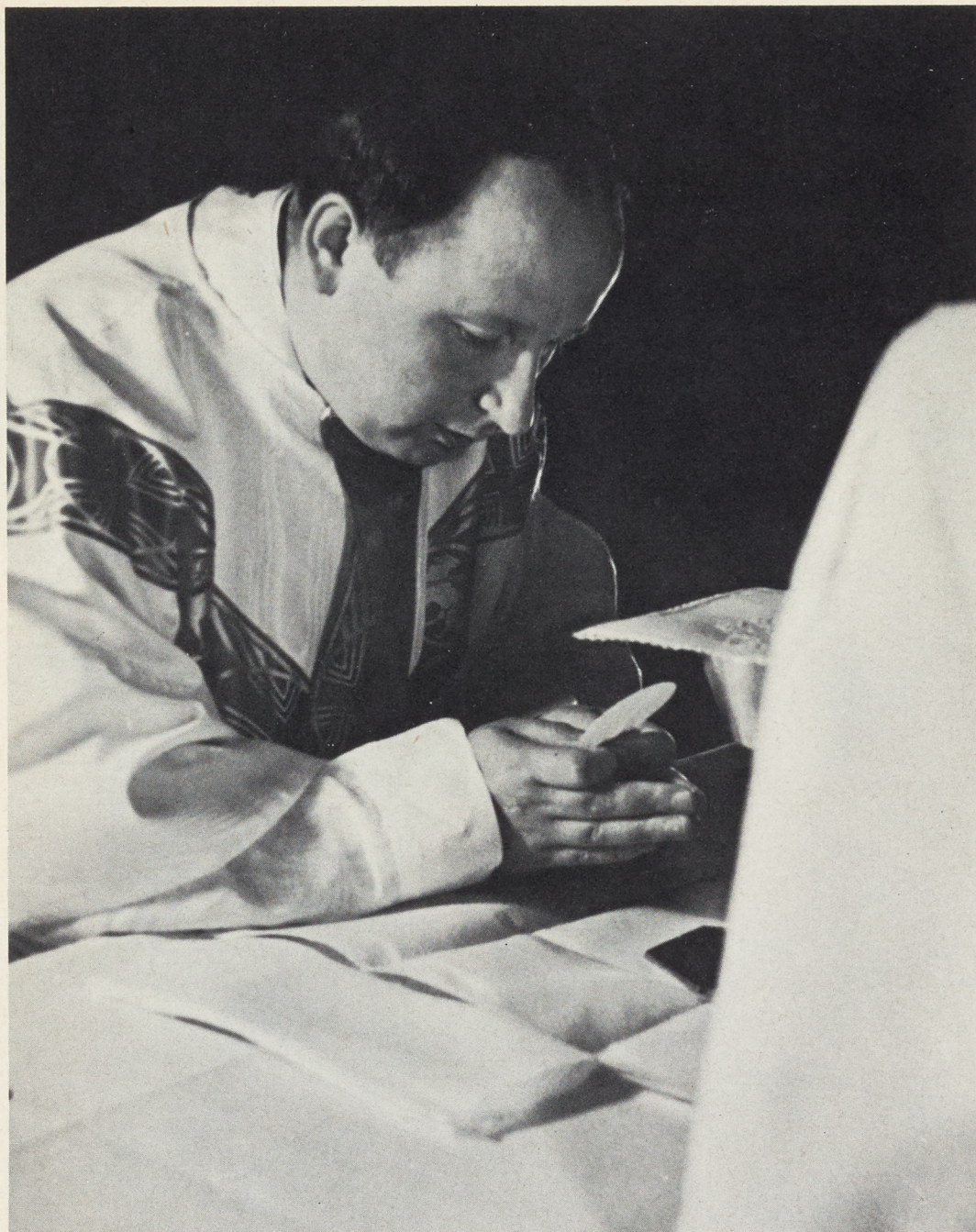
Attended St. Jerome's College, Kitchener, Ontario.

Worked as machinist for six years before studying for the priesthood.

Took four years of Theology at St. Joseph's Seminary.

Will be ordained June 11th at St. Francis Xavier University Chapel for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in St. Barra's Church, Christmas Island, Nova Scotia, on June 12th.



Identifying himself with Christ, the priest takes bread and consecrates it saying:
"This is My Body."

REV. WILLIAM J. O'FARRELL

Son of Mr. and Mrs. J. O'Farrell of Muinebheag, Co. Carlow, Ireland.
 Attended Muinebheag High School, Ireland, and the Provincial Institute of
 Technology and Arts, Calgary.

Worked as auto-body mechanic for four years before studying for
 priesthood.

Took full seminary course at St. Joseph's Seminary.

Will be ordained July 10th at St. Paul's Cathedral for the Diocese of
 St. Paul, Alberta.

Will celebrate his first Solemn Mass in St. Anthony's Church, Muinebheag,
 Ireland.



At the consecration of the wine the priest repeats Christ's words:
*"This is the chalice of My Blood, of the new and eternal testament: the
mystery of faith: which shall be shed for you and for many unto the
remission of sins."*

REV. PATRICK G. O'NEILL

Son of Mr. and Mrs. J. O'Neill of Edmonton.

Attended St. Joseph's High School, Edmonton.

Took full seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in Sacred Heart Church, Edmonton,
on June 5th.



The priest breaks the Host, as our Lord broke bread at the Last Supper before distributing it to His Apostles. As he drops a particle of the Host into the Precious Blood he prays:

"May this mingling and consecration of the Body and Blood of our Lord Jesus Christ avail us who receive it to everlasting life. Amen."

REV. CLAUDE J. PREFONTAINE

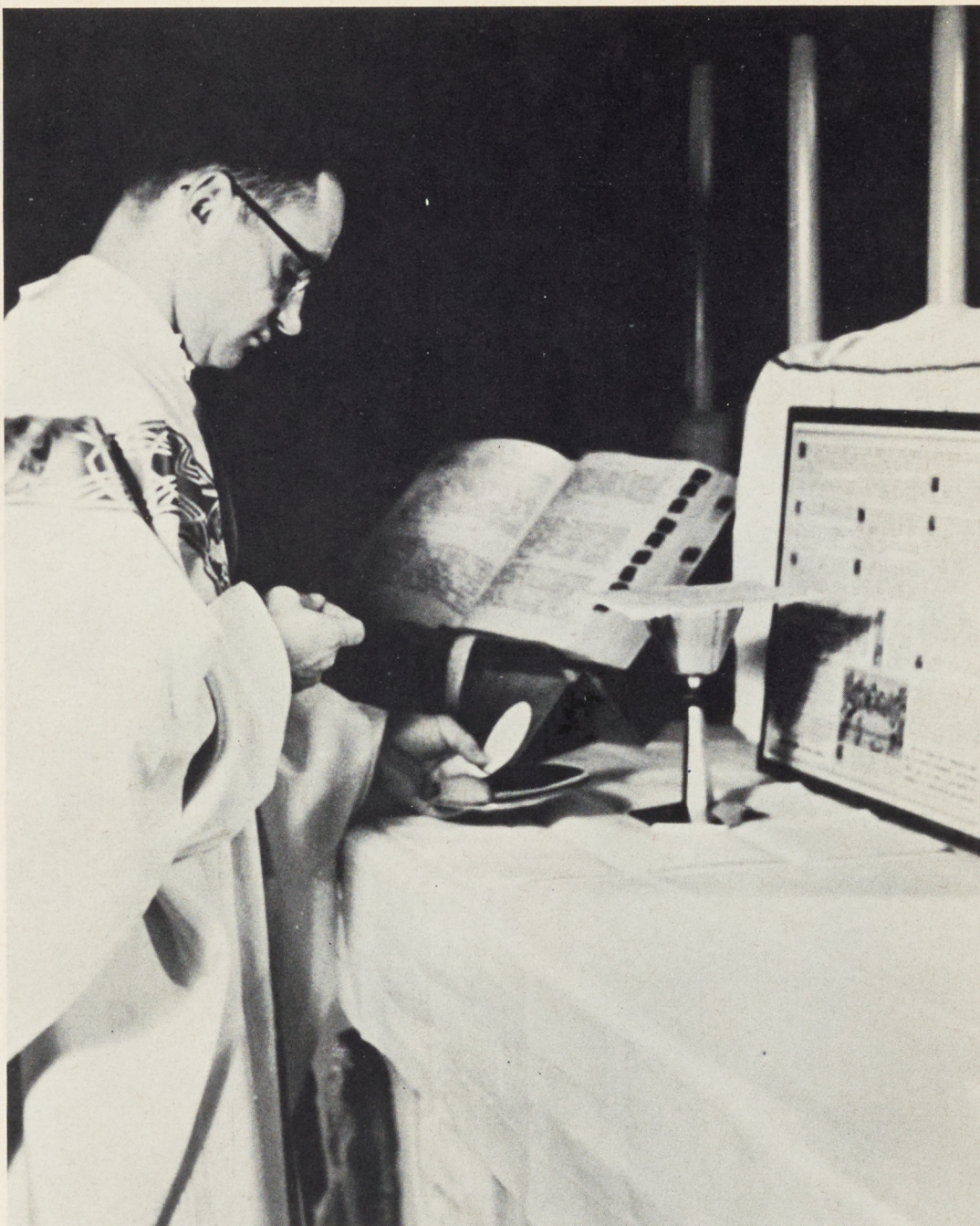
Son of Mrs. C. Prefontaine of Edmonton and of the late Mr. Prefontaine.

Attended Legal High School, Legal, Alberta.

Took complete seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in St. Emile's Church, Legal, Alberta, on June 5th.



Striking his breast three times to show his unworthiness the priest says:
"Lamb of God, who takest away the sins of the world, have mercy on us."

REV. S. THEODORE ROZMAHEL

Son of Mr. and Mrs. J. Rozmahel of Viking, Alberta.

Attended Viking High School, St. Anthony's College, Edmonton, and the
 University of Alberta.

Took full seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in Holy Heart of Mary Church, Viking,
 on June 5th.



As the priest receives the Body of Christ in Communion he prays:
"May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen."

REV. B. MICHAEL TANSEY

Son of Mr. and Mrs. J. B. Tansey of Calgary.

Attended St. Mary's Boys' High School, Calgary.

Took complete seminary course at St. Joseph's Seminary.

Will be ordained June 4th at St. Mary's Cathedral, Calgary, for the Diocese of Calgary.

Will celebrate his first Solemn Mass in St. John's Church, Calgary, on June 5th.



As the priest distributes Communion to the faithful he says to each one:
"May the Body of our Lord Jesus Christ preserve your soul unto life everlasting. Amen."

REV. RICHARD S. THEROUX

Son of Mr. and Mrs. W. Theroux of Fort Saskatchewan, Alberta.

Attended St. John's College, Edmonton.

Took full seminary course at St. Joseph's Seminary.

Will be ordained June 4th for the Archdiocese of Edmonton.

Will celebrate his first Solemn Mass in Our Lady of Lourdes
Church at Lamoureux, Alberta, on June 5th.



After kissing the altar, the priest turns to the faithful to give his last blessing saying:
"May almighty God bless you, the Father, the Son and the Holy Spirit."

REV. FRANCIS P. VAN TICHEM

Son of the late Mr. and Mrs. J. L. Van Tighem of Calgary.

Attended Strathmore High School, Calgary, and the University of Alberta.

Taught for five years at Okotoks High School before studying for priesthood.

Took one year of Philosophy and four years of Theology at St. Joseph's Seminary.

Will be ordained June 4th at St. Mary's Cathedral, Calgary, for the Diocese of Calgary.

Will celebrate his first Solemn Mass in Holy Name Church, Calgary, on June 5th.

Twenty-five years ago . . .

. . . four students of St. Joseph's Seminary came up with an idea, as often happens in a seminary. The late Rev. James Dillon headed the group and was instrumental in founding what is now the **Vox Ovium**. Volume I, Number I appeared November 21, 1935, a meagre two-page leaflet produced by means of the gelatine copying process.

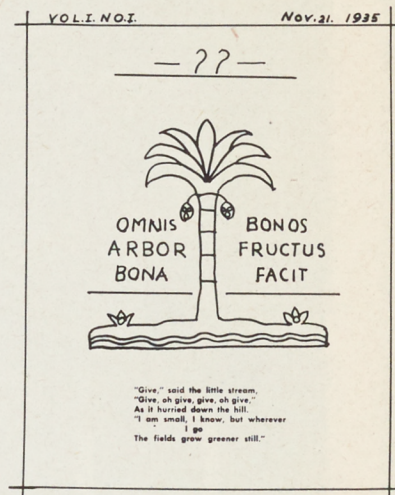
The first issue of this student publishing venture was nameless (see cut), and the editors asked readers to submit suggestions for a title. A prize of five dollars for the best name was offered by Father O'Reilly. In the second edition, it was announced that Mr. J. Barry's (now Father Barry of Vancouver) title, **Vox Ovium**, had been selected.

In March of 1936, Volume II was peeled off the gelatine. Incidentally, during that year, the paper scored a triumph over its local rival, the **Western Catholic**, by its scoop of the conversion to the Church of an Anglican community of Sisters in Vancouver. Later, supported mainly by card tournaments and raffles, the **Vox** became a bi-monthly. The June issue of 1937 contained, for the first time, the name of the editor, the late Father P. McGuire. Other notable changes occurred. The printing was done on a stencil multi-copier and the content was sandwiched between two much stiffer covers. To complete the book, pictures were pasted in, but this idea was soon abandoned because of the expense involved.

In May of 1938, the first annual or souvenir copy, Volume III, was issued. Its purpose was to express congratulations to those newly ordained. The **Vox** contained ten single pages but the covers remained blank despite a contest for a design.



The '60 VOX begins to take shape



The VOX OVIVM as it looked in '35

The three ordinandi of 1939-40 received the dedication of the next **Vox**: Fathers Brière, Delisle and McGuire. In this yearbook, a pasteboard cover and a better quality of paper were used. It is interesting to note that the foreword of this book was written by Monsignor Griffin, then in his first year as Rector of the Seminary.

The advent of the war brought many changes to seminary life. In 1940-41, compulsory military training was introduced. Seminarians were instructed in squad drill and physical training. The **Vox** closed the year with a prospectus of the Seminary and the names and addresses of all the students.

The next annual was a big affair of some 50 pages: always bigger and better **Voces** (?). G. Noble and A. Maglio prepared this issue. In this 1942 edition, Mr. C. Lambertus (now Father Lambertus of Minton, Sask.) stated that he had put together a combination of bumper and siren for "B" League hockey games. It was thought that this invention would curtail the number of casualties.

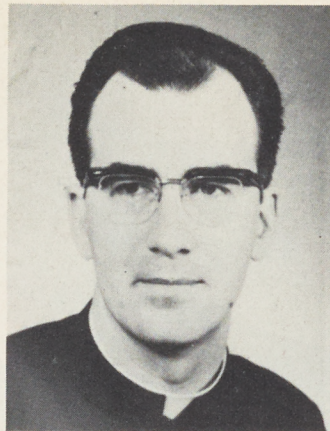
The 1942-43 **Vox** annual grew, with the enrolment, to 62 pages. From 1943 to the present date the **Vox** has made great technical advances. The greatest advance occurred in the 1945-46 edition. A commercial printer was hired and the **Vox** received its present form. Thereafter, a monthly edition was issued to seminarians. However, the house editions were discontinued in 1959 and more effort was directed to the yearbook, which continues to portray the energetic and artistic spirit of editors and staff.

With the continued zeal and enthusiasm shown thus far by the students of St. Joseph's Seminary, the **Vox Ovium** hopes to be able to boast of even greater achievements in the next twenty-five years.

THIRD YEAR THEOLOGY



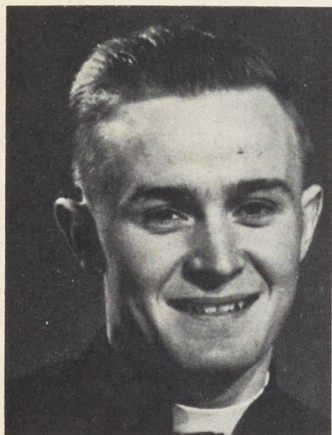
JOHN BASTIGAL
2222-26 St. S.E.
Albert Park, Calgary, Alta.
(Calgary)



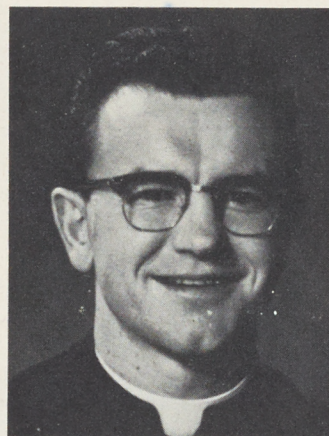
PAUL COUTU
N. Dame de la Salette
Trois Rivieres, Quebec
(Voluntas Dei)



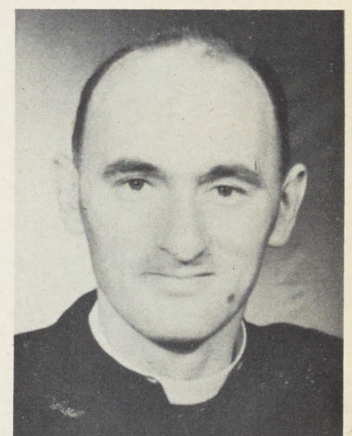
MANVILLE FLYNN
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Vancouver 6, B.C.
(Nelson)



LEONARD GARTNER
10406 - 81 St.
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339 N. Railway St.
Medicine Hat, Alta.
(Calgary)



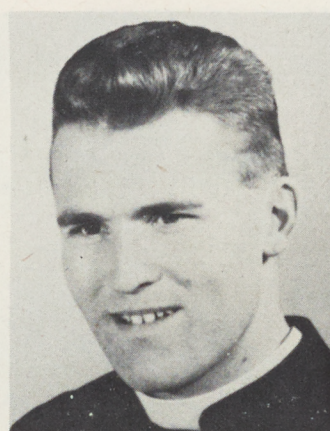
WILLIAM HILL
The Log Cabin
Koksilah, B.C.
(Victoria)



FRITS KAPPERS
12928-104 St.
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(Edmonton)



DONALD ROBERTS
1202-20 Ave. N.W.
Calgary, Alberta
(Calgary)



DONALD SCOTT
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Calgary, Alberta
(Calgary)

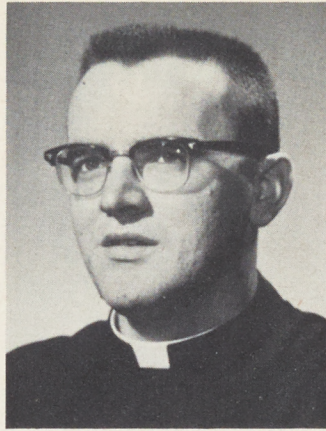


WILLIAM TRIENEKENS
Kerkstraat 22
Boekel (N. Br.), Neth.
(Calgary)

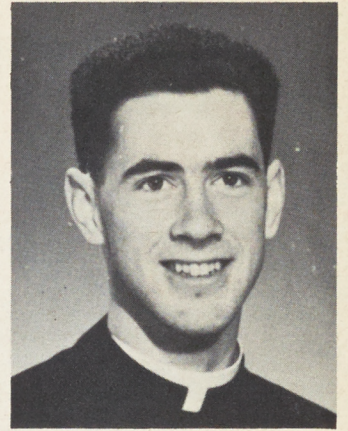
SECOND YEAR THEOLOGY



RICHARD BEDNAR
Ponoka, Alberta
(Edmonton)



LEO CORDEAU
44 Convent Street
Sydney Mines, N.S.
(Edmonton)



PHILIP FRY
1934-12 St. S.W.
Calgary, Alberta
(Calgary)



MARTIN HAGEL
Box 157
Beiseker, Alberta
(Calgary)



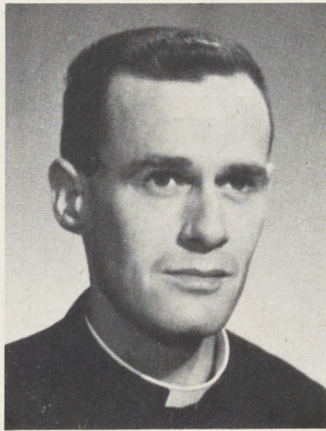
JOHN HAMILTON
4450 Coronation Ave.
Montreal 28, Quebec
(Edmonton)



WILLIAM HARRIGAN
1906-5A St. W.
Calgary, Alberta
(Calgary)



JOSEPH KILLORAN
Belledune River
Gloucester Co., N.B.
(Edmonton)

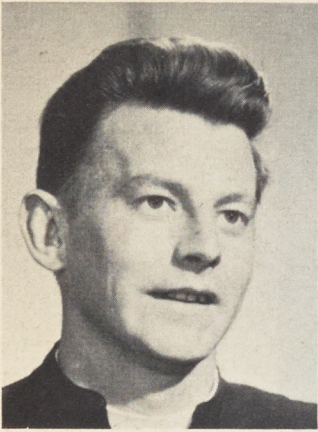


ROBERT LING
116 Cornwallis St.
Sydney, N.S.
(Edmonton)



DOUGLAS McCALLUM
10233-123 St.
Edmonton, Alberta
(Edmonton)

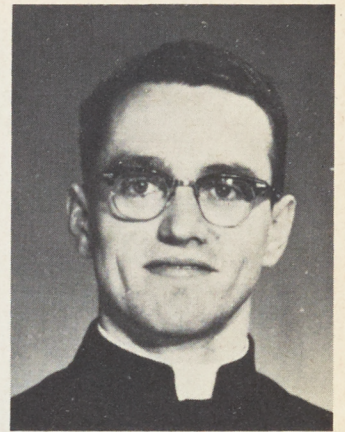
SECOND YEAR THEOLOGY



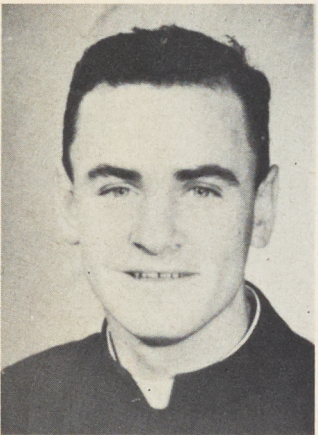
EDWARD MURPHY
113 Ocean Ave.
Glace Bay, N.S.
(Edmonton)



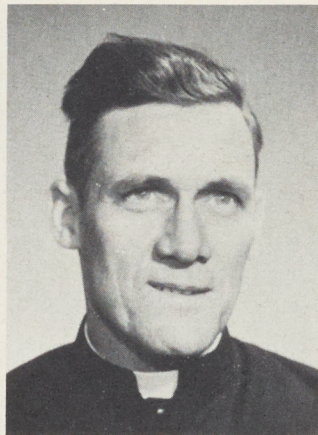
HENRY NOWAKOWSKI
Clandonald, Alberta
(Edmonton)



DONALD O'DWYER
Drumheller, Alberta
(Calgary)



MARCEL PICHE
N. Dame de la Salette
Trois Rivieres, Quebec
(Voluntas Dei)



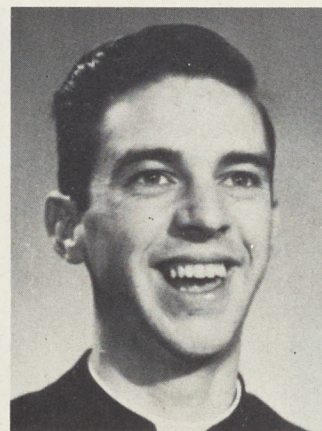
LAWRENCE REDMOND
727-14A St. S.E.
Calgary, Alberta
(Calgary)



RAYMOND SEVIGNY
Box 81
St. Albert, Alberta
(Edmonton)



ERNEST SKUBLICS
XI Bartok Bela Ut 15/c
Budapest, Hungary
(Edmonton)

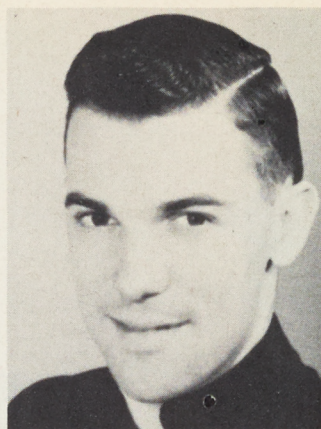


CYRIL SMITH
Port Road
Antigonish, N.S.
(Edmonton)

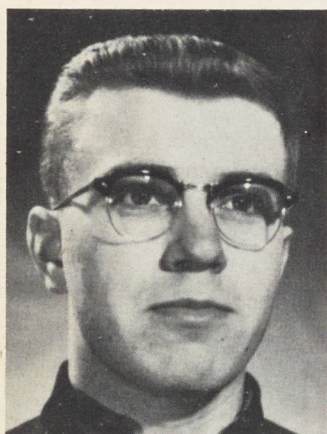
FIRST YEAR THEOLOGY



RONALD BEECHINOR
823-9 Avenue
Saskatoon, Sask.
(Saskatoon)



DONALD BOUDREAU
33 William St.
New Glasgow, N.S.
(Edmonton)



HENRY BUTTER
Chamberlain, Saskatchewan
(Regina)



RENE DESILETS
6292 Lemay St.
Montreal, Quebec
(Voluntas Dei)



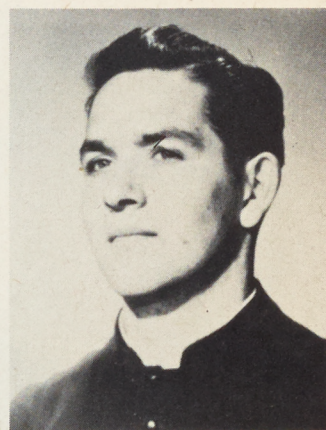
CLEMENT GAUTHIER
Suite 4, 10029-111 St.
Edmonton, Alberta
(Edmonton)



LEONARD HAGEL
61-12 St. S.W.
Medicine Hat, Alta.
(Calgary)



MARIO LAROCHE
68 Laurier Avenue
Arthabaska, Quebec
(Voluntas Dei)



JAMES LYNN
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Lethbridge, Alta.
(Calgary)

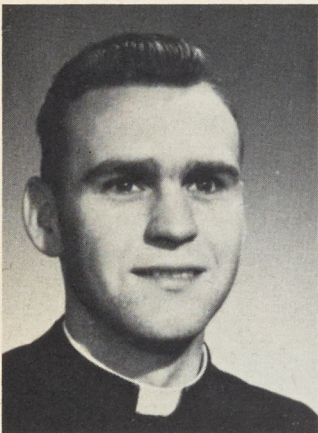
FIRST YEAR THEOLOGY



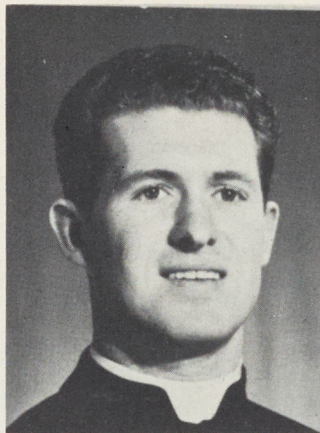
JOHN McDONALD
Box 2
Wiseton, Sask.
(Saskatoon)



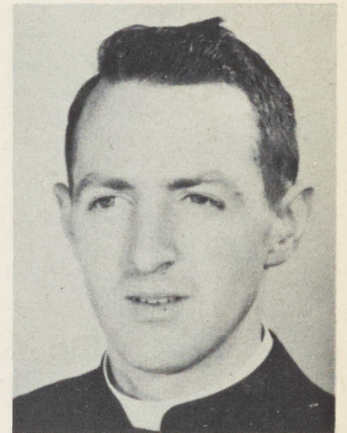
JAMES MURPHY
1440 Morgan Boulevard
Montreal, Quebec
(Edmonton)



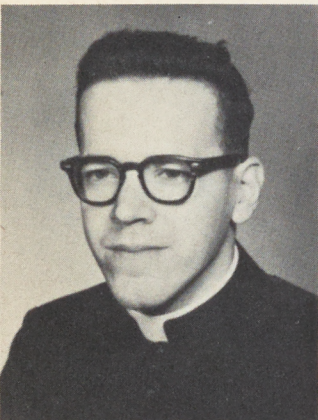
JOHN PALARDY
231-29 Ave. N.W.
Calgary, Alberta
(Calgary)



LEON ROBICHAUD
Lamèque
New Brunswick
(St. Paul)



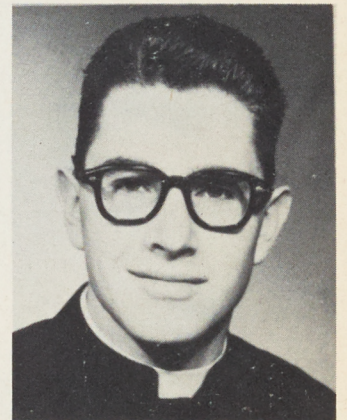
LOUIS SERATTO
185 Ellsworth Ave.
New Waterford, N.S.
(Edmonton)



ANTOINE TETU
1775 Boulevard Benoît XV
Quebec, P.Q.
(St. Paul)

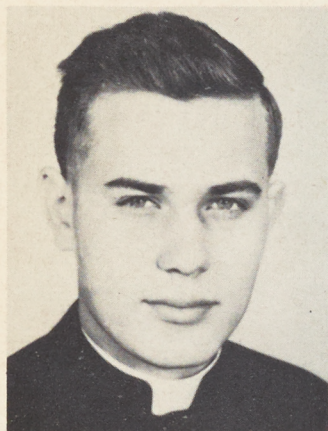


FRANCIS VILLENEUVE
9633-106A Ave.
Edmonton, Alberta
(Edmonton)



LUCIEN VILLENEUVE
10615-95 Street
Edmonton, Alberta
(Edmonton)

THIRD YEAR PHILOSOPHY



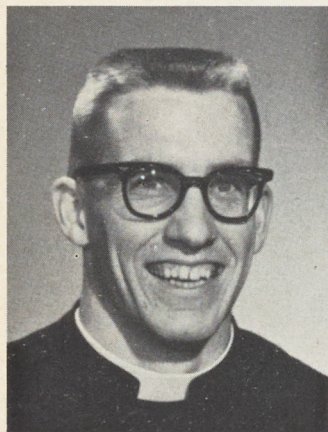
JOHN ADAMYK
St. Michael, Alberta
(Edmonton)



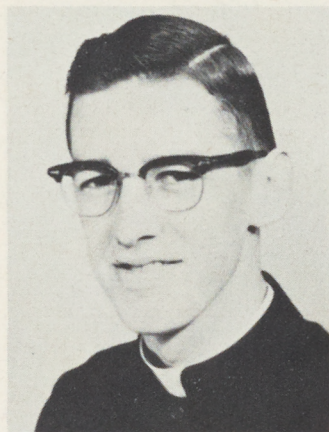
HERBERT BUBAR
269 James Street
New Glasgow, N.S.
(Edmonton)



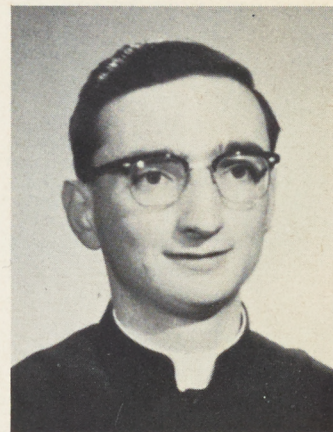
ROBERT CARRON
10535-71 Ave.
Edmonton, Alberta
(Edmonton)



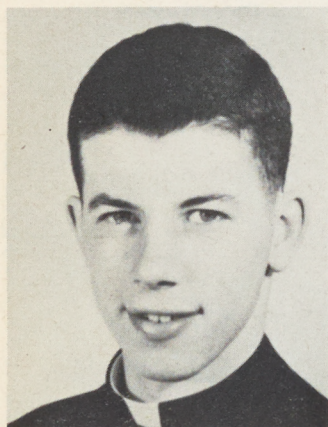
GEORGE CELS
1931 McTavish St.
Regina, Sask.
(Regina)



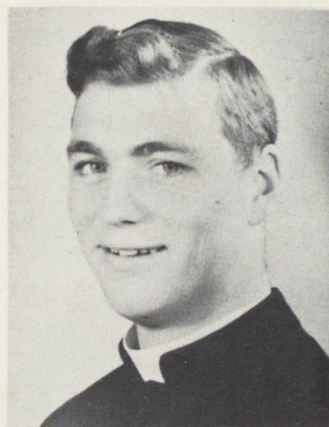
JAMES COLLINS
11028-132 St.
Edmonton, Alta.
(Edmonton)



ROGER HAMILTON
3238-6 St. S.W.
Calgary, Alberta
(Calgary)



FRANCIS HAYLEY
7421-108 St.
Edmonton, Alberta
(Edmonton)

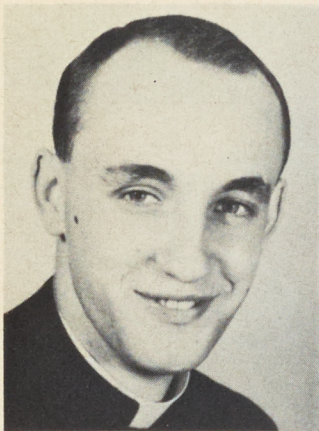


LORN KELNDORFER
Killam, Alberta
(Edmonton)

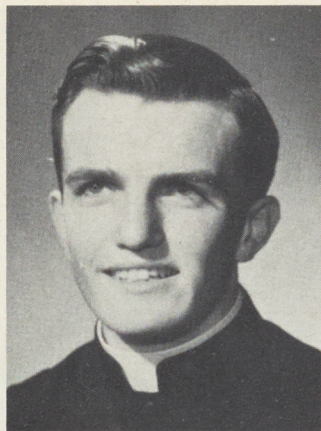


HAROLD LEVER
62 Mansfield St.
Glance Bay, N.S.
(Edmonton)

THIRD YEAR PHILOSOPHY



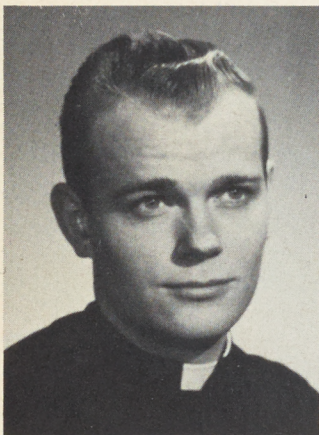
BRIAN MAGEE
10164-118 St.
Edmonton, Alberta
(Edmonton)



MICHAEL O'CALLAGHAN
10246-121 St.
Edmonton, Alberta
(Edmonton)



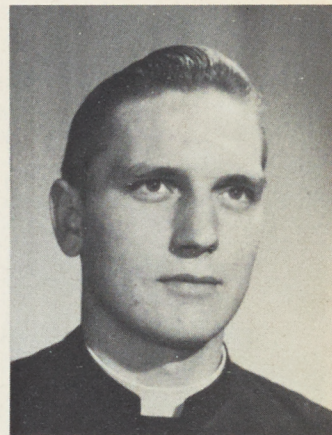
JAMES O'CONNELL
Ballinrobe Co.
Mayo, Eire
(Edmonton)



ROBERT PAPE
Box 145
Muenster, Sask.
(Saskatoon)



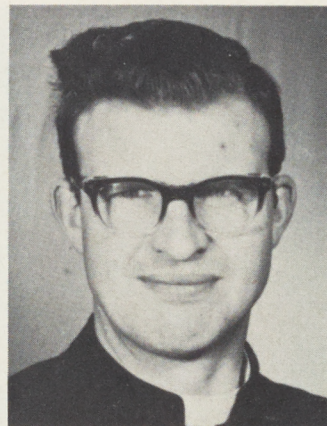
DENNIS REMILLARD
Box 305
Castor, Alberta
(Edmonton)



ALOIS SANDER
Box 85
Beiseker, Alberta
(Calgary)



CHARLES SEVCIK
R.R. 3
Viking, Alberta
(Edmonton)



CORNELIUS TOLBOOM
Mgr. v. d. Wetering str.
Hoogland, Holland
(Nelson)

SECOND YEAR PHILOSOPHY



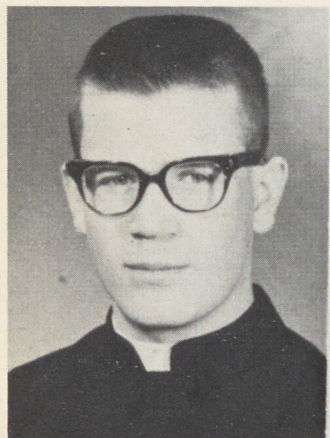
RONALD ANTON
61-4 St. N.W.
Medicine Hat, Alta.
(Calgary)



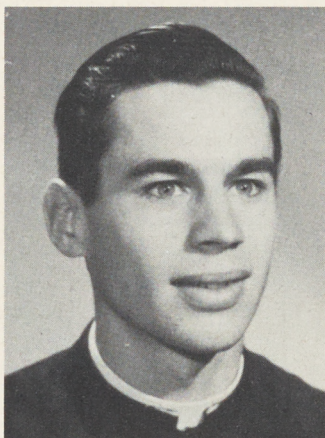
GERALD BIOLLO
2310-34A St.
Vernon, B.C.
(Kamloops)



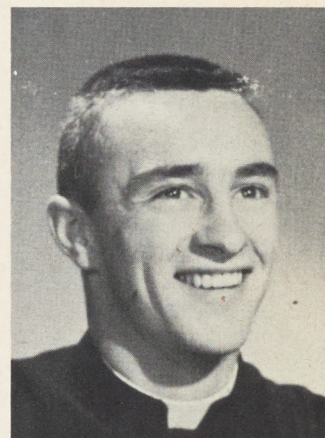
HENRY CARMINE
2732-5 Ave. N.W.
Calgary, Alta.
(Calgary)



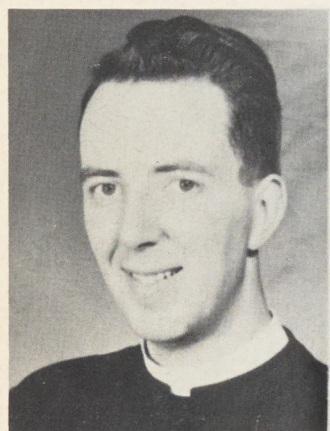
CHARLES COPEMAN
10062-91 Ave.
Edmonton, Alta.
(Edmonton)



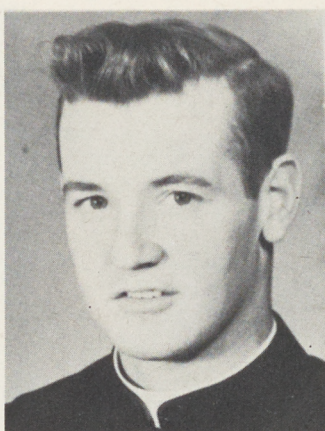
BARRY DESMOND
R.R. 1
Kamloops, B.C.
(Kamloops)



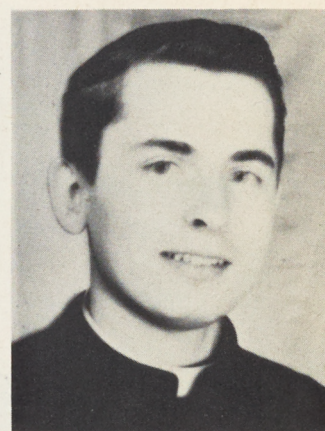
JAMES JORDAN
1807-11 Ave. S.W.
Calgary, Alta.
(Calgary)



PAUL KALKHOVEN
813 Ward Street
Nelson, B.C.
(Nelson)



WESLEY KOHLMAN
Box 279
Ponoka, Alta.
(Edmonton)

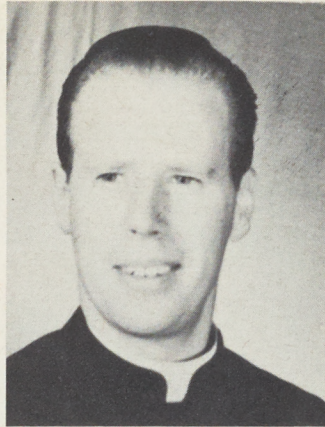


EDWARD KOSTYSHYN
6210-106 St.
Edmonton, Alta.
(Edmonton-Greek Rite)

SECOND YEAR PHILOSOPHY



JAMES KOSTYSHYN
6210-106 St.
Edmonton, Alta.
(Edmonton-Greek Rite)



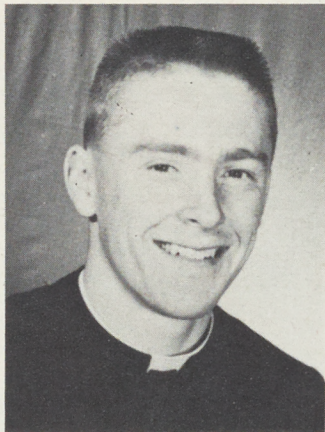
LOUIS LIRETTE
Bonnyville
Alberta
(St. Paul)



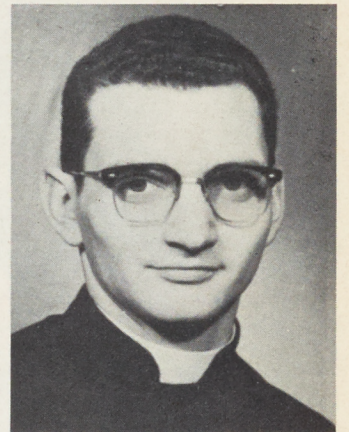
TOMAS MAGUSIN
Farmington
British Columbia
(Prince Rupert Vicariate)



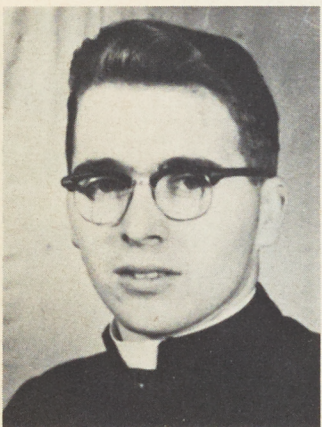
GORDON MITCHELL
9612-155 St.
Jasper Place, Edmonton, Alta.
(Edmonton)



ERIC NELSON
1352-18 Ave. N.W.
Calgary, Alta.
(Calgary)



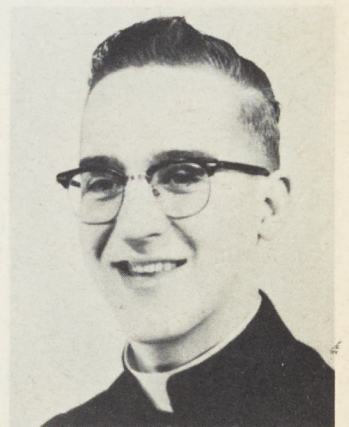
JOHN PARAI
Box 691
Drumheller, Alta.
(Calgary)



ANDRE PIQUETTE
Box 60
Plamondon, Alta.
(St. Paul)



JOHN RICHTER
Box 267
Beiseker, Alta.
(Calgary)

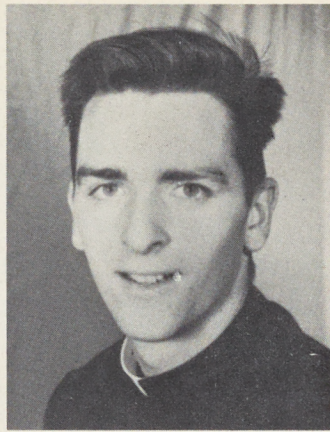


JOHN SCHUSTER
101-3 St. S.E.
Redcliff, Alta.
(Calgary)

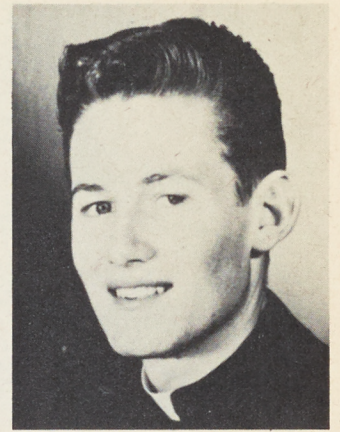
FIRST YEAR PHILOSOPHY



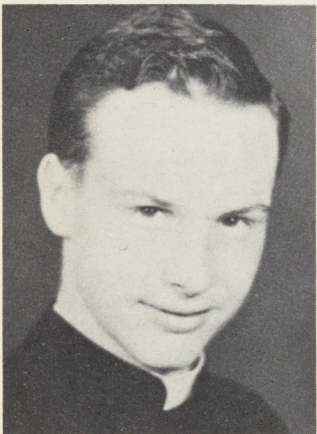
THEODORE BAKKER
Zeeburgerdyk 191
Amsterdam, Neth.
(Calgary)



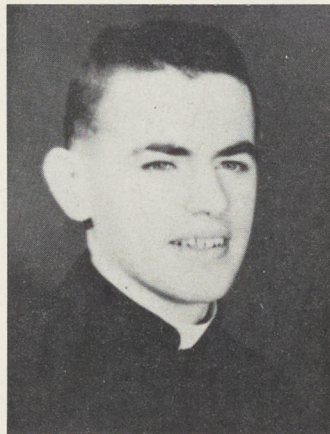
LARRY BONERTZ
Twin Butte, Alberta
(Calgary)



GERARD BRODEUR
11 Mill Drive
St. Albert, Alta.
(Edmonton)



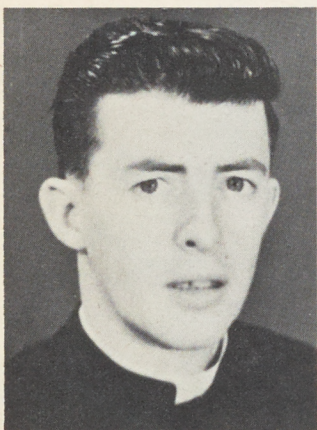
DENNIS CHASE
2512-16A St. S.E.
Calgary, Alta.
(Calgary)



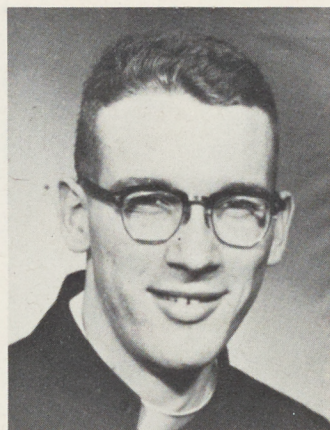
JERRY DESMOND
R.R. 1
Kamloops, B.C.
(Kamloops)



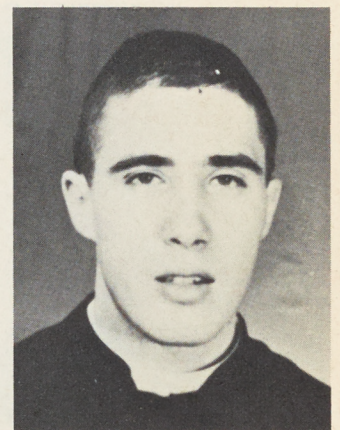
JOHN KRATKO
Holden, Alberta
(Edmonton-Greek Rite)



ANGUS MacISAAC
R.R. 1
Sydney Forks, N.S.
(Edmonton)



KENNETH NAIRN
958 Grace Street
Moose Jaw, Sask.
(Calgary)



ALBERT SCHURER
9819-149 St.
Edmonton, Alta.
(Edmonton)

ACKNOWLEDGEMENT

Appelées par Mgr Légal à venir en Alberta, les **Filles de Jésus** demeurent toujours silencieusement à l'oeuvre dans leurs modestes couvents depuis déjà 58 ans. Au séminaire de St-Albert cependant, elles attirent vivement notre admiration par leur simplicité de vie, leur détachement des biens terrestres et la délicatesse avec laquelle elles se dévouent entièrement à notre idéal de futurs prêtres. Aussi, voulons-nous leur dire dans ce **Vox Ovium** 1960, qu'au nom du Bon Pasteur de nos âmes, nous les assurons de notre profond respect et de notre fraternelle reconnaissance.

PRIERE

Bien avant le lever du soleil, alors que le sommeil retient nos rêves, nos vaillantes religieuses sont à genoux et prient pour nous. A l'origine de leur travail quotidien, elles élèvent leur âme vers le Bon Dieu et intercèdent, vivants exemples de la Vierge, pour nous tous qui en avons tant besoin. Trois heures et demie durant, elles viendront encore dans leurs temps libres, répéter ces prières à Jésus et Lui dire tout leur amour et tout leur attachement. **Filles de Jésus et de Marie**, ce nom leur a valu d'être non seulement des apôtres de la prière, mais aussi celles de l'action.

CUISINE

En effet, ne les a-t-on pas vues s'empresse de prendre rapidement le déjeuner, le dîner ou le souper, afin de satisfaire nos bons appétits et même quelques-uns de nos petits caprices? Avec ardeur, elles se mettent à la tâche, tenant qui la poêle, qui la marmite, travaillant avec méthode, sans perte de temps. Artistes dans leur métier, nos cuisinières ne connaissent pas la routine des mêmes plats. Elles occupent, à tour de rôle et une fois par mois, les départements de la pâtisserie, des légumes et de la viande, lavant ensuite la vaisselle et nettoyant les tables.

AUTRES TRAVAUX

Nos bonnes religieuses ne font pas que la cuisine cependant. Elles doivent presque se multiplier pour faire le ménage quotidien des chambres des prêtres, pour vaquer à la lingerie et à la couture des vêtements sacerdotaux. Il n'est donc pas rare de les rencontrer le matin, circulant discrètement dans les corridors et emportant dans leurs bras de lourds paniers remplis de linge blanc. Quand nous allons à la chapelle pour assister à l'Office Divin, nos yeux sont frappés par l'éclat et la beauté des ornements liturgiques. Là encore cette oeuvre a passé sous les doigts de nos vénérées soeurs avant de resplendir à la lumière de l'autel.

MEMORIAL

"Nous ne nous piquons pas d'être éloquents en paroles," disait un jour saint Cyprien, "mais en action". Ce mot historique, nous voulons sans



crainte le mettre dans votre bouche, révérendes soeurs, vous toutes qui, chaque matin, baisez le sol de votre cellule en préparant vos âmes à la venue de votre Divin Epoux. Vous êtes demeurées fidèles à votre mission; vous gardez toujours devant vos yeux un esprit évangélique rempli de simplicité et de distinction; vous faites âme commune dans votre action contemplative, inspiratrice de piété agissante: voilà la Voie Droite qui mène au ciel, voilà la sainteté.

Prenant donc en considération cette attitude toujours souriante que vous nous tenez en tout temps, nous vous assurons de nouveau nos plus humbles services pour rendre votre lourde tâche plus facile, cela, de bon coeur et avec notre meilleure volonté. Demain, revêtus de la tunique sacerdotale, nous viendrons, au nom du Christ Jésus cette fois, vous donner notre meilleure bénédiction.

Antoine Têtu.

THE



Anyone for a blue surplice?

SEPTEMBER: Outside the weather was calm and sunny; inside the atmosphere was one of bedlam. "Where do I go? What do we do? Where should I put this trunk? Where's my room? How come the Theologians are doubled up this year?"

These and similar questions were the order of the day as the Seminary opened its doors on September 9th. Besides the 39 new faces, there were very few changes noticed by the old men: new sods had been laid behind the Seminary; the fields had not been cut and no football could be played.

Msgr. Foran of St. Anthony's Parish preached the three-day retreat, following which 14 were ordained to the Diaconate and eight received second minor Orders. In the annual post-retreat get-together the new men responded hilariously to the bidding of **Doug McCallum**.

With the beginning of classes, order was restored to the Seminary. **Ray Sevigny** was appointed Infirmarian, and **Martin Hagel** and **Henry Nowakowski** took on the duties of sacristans.

As the day marking Archbishop MacDonald's Jubilee approached, **Archbishop Berry** of Halifax dropped in for lunch and was followed the next day by **Bishop Doyle** of Nelson in a similar visit. Bishop Doyle, a former professor here, granted a surprise holiday.

On September 23rd **Archbishop MacDonald** celebrated the 25th Jubilee of his episcopal consecration. The Schola sang at the Pontifical Mass offered by His Grace and **Cardinal McGuigan** preached the sermon. All the Seminarians attended the clergy banquet afterwards.

Balers were put to work on the football fields . . . at last. The first football game was played on the feast of the Canadian Martyrs. Baseball and razor blades became the order of the day as the World Series started and **Father Kearn's** TV set arrived just in the nick of time.

OCTOBER: The month started off with a general clean-up. Most of the students stayed around to pitch in, while a group of "potato bugs" went out to St. Albert for the day. **Mr. McFarland**, Deputy Minister of Health and Welfare, spoke to the Catholic Action Club on child welfare and adoption.

SEMIN



Gluepot architects



Diesel Dick

NARY

By George Cels and John Hamilton



Sold for \$8 to the gentleman in black!

Ed Murphy ran into trouble acquiring our movie for Thanksgiving and wound up with two films; he finally settled for "I Confess", filmed in Quebec City with Montgomery Clift and Anne Baxter. The Legion of Mary Praesidium from St. Andrew's Parish held their regular meeting here for the Seminarians to observe Legion procedure.

With the cold weather, Mr. Crough moved the bees into the furnace room to revive them — and with the revival of the bees came the survival of the fittest as the bees escaped into the rec hall. Joe Killoran celebrated a birthday — unwillingly but happily; and Father Shih played whist with the boys and gave a pretty fair account of himself. While Jim O'Connell and his crew were out cutting up the landscape, John Schuster also went under the knife — for the removal of a bothersome appendix.

Father Berube, Chaplain at the Fort Saskatchewan Jail, spoke to the CA Club on the work of prison chaplains and the drastic and pathetic state of penal institutions today. On October 27th, from 9 a.m. till 5:30 p.m. little boys were neither seen nor heard. Cardinal McGuigan had granted a free day on his visit to Edmonton earlier in the month. The day ended with a wiener roast.

NOVEMBER: With the advent of the cold weather the rink got its first flooding while the Vox Ovium was busy moving to more spacious quarters in what had formerly been the Music Room. Antoine Tétu made like the Wright Brothers in the Gym and ended up on crutches for a week. The same day, Frank Hayley shampooed the Refectory floor with a half-dozen bottles of ketchup.

Ten high school students arrived from Calgary for a two-day stay at the Seminary as part of a Vocation Workshop. They took part in all Seminary activities while they were here. The Dramatics Society presented its annual fall play — "The Unsung Saint" — with the title role very ably taken by Don Scott. Few realized that when the gun went off in the last few minutes the unsung saint really came close to death — from fright!

The first hockey game of the year was played on the 15th, when the Theologians defeated the Philosophers 5-2 in

SCENE



A study in animation



Weiner roast brings out a motley crew



Caught in the act



A close call!

five below zero weather — and that's not counting the wind chill. Who said today's youth is soft? **Mr. Romeo Maione**, International President of the Young Christian Worker Movement, spoke to the students on the necessity of forming lay apostles as the only means of combatting Communism, secularism and materialism in the modern world.

Rev. Mr. Tansey picked up the first souvenirs of the hockey wars when he took two stitches under the left eye. The Philosophers celebrated the feast of their patroness, St. Catherine of Alexandria, by putting the Theologians to work for an hour. **Ernie Skublies** drew laundry duty and turned out work that would conform to even the stiffest standards.

The Advent Wreath was blessed and hung in the Refectory as we prepared for the coming of Christ. **Father Tardif**, Pastor at St. Albert, spoke to the students on November 30th about the life of **Bishop Grandin**. The talk coincided with the 100th anniversary of Bishop Grandin's episcopal consecration.

DECEMBER: The ice for a B League game was quite soft but the puck was as hard as ever. **Don Roberts** and **Andre Piquette** picked up a total of 20 stitches between them. "Five Fingers", a suspense and intrigue movie starring James Mason, played to a packed house, and the following day, the Feast of the Immaculate Conception, a Mass of the Greek rite was celebrated here in the Seminary Chapel.

The Curates from the city came out for a hockey game and got swamped 10-4. **Father Williamson** flashed his old form to score two goals for the losers. That night, **Father Valerien Gaudet, O.M.I.**, spoke to the students about the missions in South America and showed a movie on his mission field in Bolivia.

With the holidays approaching, 52 Seminarians shed their blood voluntarily when they took part in the annual Red Cross Blood Donor Clinic. On December 17th, word was received of the death of Bishop John R. MacDonald of Antigonish after a lengthy illness. Four days later, the traditional Christmas skits were presented as we prepared for the Christmas vacation. The holiday began December 22nd. During the holidays the second Vocation Workshop of the year was held. Forty high



Divided interests

school students from the Edmonton Archdiocese attended, giving up the two days of their vacation to do so.

JANUARY: The 7th of the month brought long faces all over the house as the holiday came to an end. **Father Holland** arrived from Victoria where he had gone in November for a well-earned rest. Three days later, long faces were again popular as the mid-year exam schedule was posted.

Several hockey players were seen shuffling around with assorted ailments picked up on the ice. **John Palardy** blew his nose and picked up a fat eye, joining **Steve Gyorkos** and **Brian Magee** who sported similar decorations. On the 24th the Seminary team tied St. Albert CYO 5-5 in a hockey game. **Msgr. Francis Smythe**, former head of the CCC Social Action Department in Ottawa and recently-named President of the Coady International Institute at St. F. X., paid a short visit to the Seminary. Two days later Father Peter Nearing, Msgr. Smythe's successor, addressed the students on the necessity of a knowledge of Catholic Social Action.

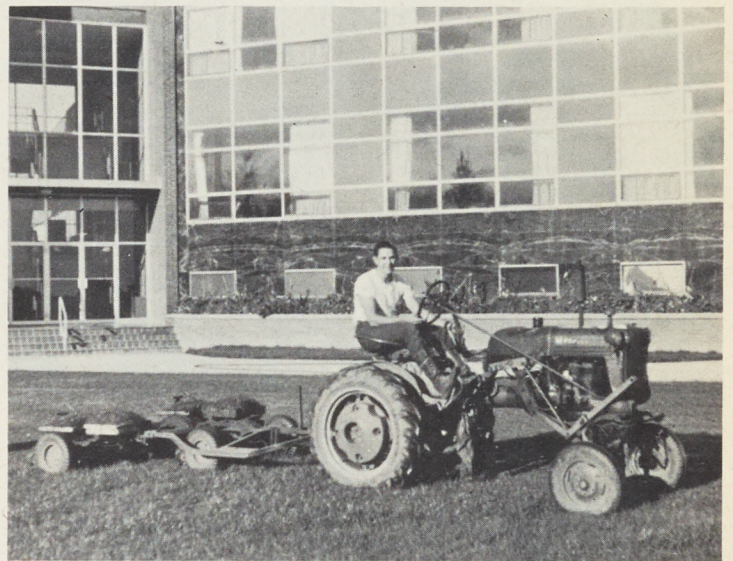
Everyone was trying to get out of exams, or so it seemed; and black eyes weren't the only means used. **George Cels** and **Dennis Remillard** went in for the old "soft shoe" routine, and **Angus MacIsaac** crowned it all by getting crowned. He spent the next eight days as a guest of the General Hospital and was followed shortly by George Cels. January 30th saw the Bookstore become a chain store. A new branch was opened in ultra-modern, up-to-date surroundings — in the Janitor's Room.

FEBRUARY: D-Day dawned bright and clear but the Deacons didn't. They were trampled 6-3 in the afternoon hockey game. **Angus MacIsaac** was released from the hospital and, after a quick trip to the Seminary, headed for an extended convalescence at Camrose.

The fifth of the month marked the termination of the mid-year exams and the commencement of Forty Hours, a fitting way of thanking Christ for assistance in our examinations. Following the Forty Hours, the annual bridge tournament started; first round upsets saw the "old pros" fall by the wayside in astonishing numbers. In a hockey game with the Hobbema Indian Reserve the Seminary team came up with a 5-5 tie.



Guess who's losing



A moment's rest for the maintenance foreman



After-dinner meditation



Father Shih feeds a friend



"Deck the halls . . ."



Mr. Crough minding his beez-nest

Father Shih found himself bed-ridden for several days. The cause? Pneumonia. He managed, however, to slip down-stairs for a few hands of bridge. **Frits Kappers** was showered with applause and congratulations when he became a Canadian citizen on the 12th of February. Several days later, the Seminary basketball team established a one-game winning streak by defeating St. Mary's High School 48-47.

Father Daly attained the magic milestone of three score and ten years. He was the recipient of a large and luscious cake — sans candles. **Frank Hayley** laboriously prepared and read the "Leap Year Martyrology". Length? One sentence. **Angus MacIsaac** returned to the Seminary after being away more than three weeks. His stay was short, however; following medical advice, Angus is on leave of absence from the Seminary, in order to recuperate fully from his injury.

Hockey injuries continued to mount. **Dennis Chase** hobbled around on crutches for two days after sustaining an ankle injury during a game. **George Cels** limped to the doctor to have his foot checked and was promptly sent to the hospital again for another week. Uncharitable classmates kept insisting he was a lucky fellow.

B-I-N-G-O! The annual CCSMC Bingo was held to raise money for the missions. Approximately \$300 went to those less fortunate than we. **Rev. Mr. MacKenzie** found **Hank Carmine's** auctioneering just too, too much and ended up with four cakes.



What, ME punchy?



5:30 a.m.: "BENEDICAMUS DOMINO!"

MARCH: True to form, March came in like a lion. Below zero weather put a damper on outdoor activity. When the weather finally warmed up, a re-match with the Hobbema Indian Reserve resulted in an 8-5 loss for the Seminary team. March 7th, the feast of St. Thomas Aquinas, Patron of Catholic Schools, brought a holiday, and **Archbishop Jordan** celebrated the community Mass for the Seminarians.

The world-renowned **Mrs. Catherine Doherty**, known to her intimate friends as the "B", and to her associates as the Baroness, spoke to the student body. Foundress of Madonna House in Combermere, Ontario, Mrs. Doherty spoke on Secular Institutes and on their formation, as well as on the role of the priest with regard to the laity.

The first in a series of five lectures on alcoholism was given to the members of the CA Club by **Mr. Dickey**, Information Officer of the Alberta Alcoholism Foundation. **Archbishop Jordan** came out one afternoon to take in an all-star hockey game, and from all indications was quite pleased with our puck chasers.

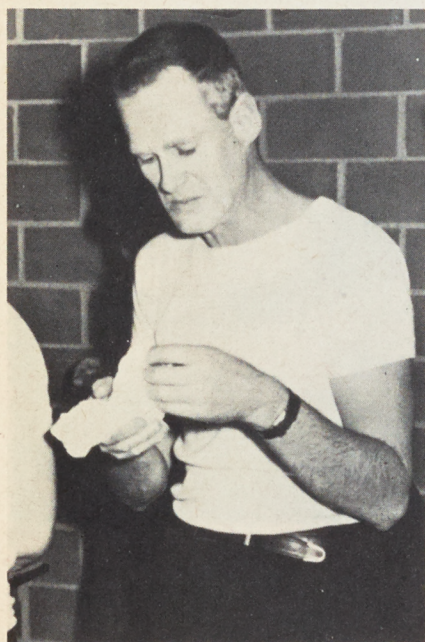
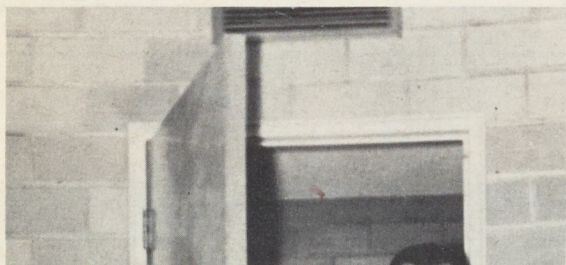
John Palardy was appointed Master of Ceremonies, to continue the fine work done this year by **Dick Bednar**. The feast of St. Joseph, March 19th, was, of course, a holiday. A number of the boys took the afternoon off to go bowling; down in the **Vox** room, however, it was work as usual as the editors hustled to meet their deadline and to bring to an end this **Seminary Scene**.



Ice battle holds interest of VIP's



Little John Sarto comes back



Wiping off the greasepaint



"PAX HUIC DOMUI."



O Sacrament Most Holy!

"I was obliged . . ."



Caution: men at work



Burning the 7:30 p.m. oil

Sacred Heart Church

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and
ASSOCIATES**

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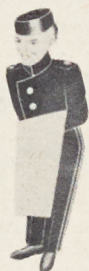
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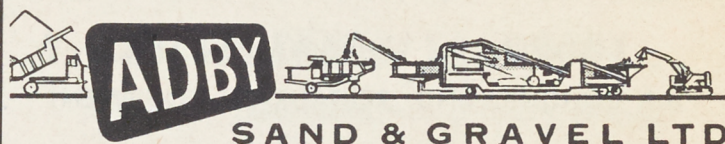
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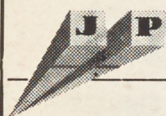
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AIMS AND IDEALS

Saint Joseph's Seminary has as its goal to develop in young men aspiring to the priesthood those qualities of soul, mind and body required for a truly apostolic life.

DESCRIPTION

The Seminary was established in Edmonton in 1927 by the late Archbishop O'Leary and since that time over 200 priests of both Greek and Latin rites have been ordained, at the end of their stay in the Seminary, to care for souls in Western Canada.

The new Seminary, opened in 1957, is ideally located in a quiet and picturesque countryside within the limits of the historic town of Saint Albert, a few miles north of the city of Edmonton. The buildings, centrally heated and of fireproof brick and steel construction, combine simplicity of design with a maximum of practicality. Capable of comfortably accommodating 120 students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

Senior students are provided with private and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water. One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. Outdoor sports include baseball, football, hockey and tennis. A gymnasium, also serving as an auditorium, provides for basketball, badminton, volleyball, and other indoor sports.

The modern kitchen is ably directed by the Sisters —*Les Filles de Jésus*—under whose painstaking supervision the highest degree of efficiency is always maintained.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

STUDIES

Applicants for admission into the **Philosophy** course must have successfully completed Grade XII (including Latin), or its equivalent in some recognized College. The Philosophy studies normally extend over a period of three years. The introductory year may be omitted in special cases, for reasons left to the discretion of the Seminary authorities.

First Year Philosophy: Emphasis on languages — English, French and Latin; Logic; Introduction to Philosophy; Sociology; Apologetics; Elocution; Chant.

Second and Third Year: Two-year cycle course comprising Metaphysics and Ethics one year, Psychology, Cosmology, Theodicy and History of Philosophy the next; English; French; Latin; Introduction to Sacred Scripture; Elocution; Chant.

Those seeking entrance into the **Theology** course must have successfully completed their Philosophy studies in a recognized Catholic institution.

First Year Theology: Basic Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture (cycle course); Ecclesiastical History (cycle course); Liturgy; Catechetics; Homiletics; French; Chant.

Second and Third Year: Cycle course in Dogma, Moral, Canon Law, Scripture, Ecclesiastical History, Ascetics and Liturgy; Catechetics; Homiletics; French; Chant.

Fourth Year: Cycle course in Dogma, Canon Law, and Scripture; **De Matrimonio; De sexto et nono;** Pastoral Theology; Special Liturgy; Homiletics.

Other opportunities to foster the zeal and piety of the students as well as help them prepare for their pastoral life are offered by various societies and study groups: Missionary, Social Action, Rural Life, Oriental Rites, Drama, etc. Students of Theology obtain practical experience in the teaching of Religion to pupils of local Separate Schools.

ENROLMENT

The Seminary opens during the second week in September each year.

Each student must have authorization from his Ordinary to enter the Seminary.

Canon Law prescribes that only those who are of legitimate birth and whose character and dispositions justify the hope that they will always faithfully serve the Church are to be admitted to the Seminary (Canon 1363).

On entrance to the Seminary, each Seminarian must present to the Rector the following certificates: (1) of legitimate birth and of baptism; (2) of confirmation; (3) of good conduct, from his parish priest, and from the directors of the educational institutions that he has attended prior to entering the Seminary; (4) of standing in the studies already completed and in the examinations passed; (5) of normal good health, from a conscientious physician; (6) of Orders, if he has received any.

PERSONAL EFFECTS

Before entering the Seminary, each student should have a cassock, cincture, biretta, supply of clerical collars, two plain surplices (without lace or embroidery), as well as other necessary articles of clothing, such as bathrobe, towels, etc. Each student should provide himself with a black suit, hat, tie, and rubber-heeled shoes. Clothing suitable for sports is also necessary, as all students are required to take part in athletic activities.

Books for class and other purposes may be purchased at the Seminary, but students are advised to bring with them whatever books they may find helpful in their Seminary studies.

FEES

Tuition, room and board fees, excluding laundry, are \$600 a year. Athletic and other fees are collected by the students.

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Dear youth, you are now grown-up and educated; what will you do now? . . . I am sure that you are not neglecting to ask God to enlighten you. Putting myself in your place, it seems to me that I should be very anxious. Nothing makes one suffer so much as indecision. I cannot help you to decide, for then I would need a better knowledge of your tastes and aptitudes. Thus I can only pray for you, and advise you to pray and to consult with a man of God, to whom you will bare your soul. I am not saying that one should not consult his parents, especially when they are good Christians like yours; but, ordinarily, parents are less likely to give wise counsel in these matters than the man of God of whom I speak . . . (p. 80-81)

No one is obliged to be a priest or a religious, but everyone must become a saint. That is what you must never forget. (p. 81)

. . . I am convinced that it is God who calls to the religious or clerical life; in most cases, however, He uses prudent Christian parents as His instruments. (p. 74)

We do not become priests for the sake of our parents . . . Nevertheless, by becoming priests, we do not cease to be sons and brothers. (p. 123)

A good priest . . . must not question his superiors, he must not criticize them, and he should not hasten to condemn what to him seems to merit condemnation. He must see God in them and because of this obey them. A priest should seek no interests but those of God, personified in his bishop. (p. 119-120)

We must not fulfill our priestly duties haphazardly. We must not, like too many priests, be afraid to do too much for God. We are His; to Him we must be devoted, body and soul, during our lifetime and at the time of death. More than ever, we need such priests today. (p. 119)

I would be very happy, dear youth, if, like me, you would renounce the world to consecrate yourself to God. It is a way of life in which the fewest disappointments are suffered, or none at all, as long as we seek nothing else but God. (p. 81)

From the book, *Monseigneur Grandin vous parle* . . . edited by Father P. E. Breton, O.M.I. (Translated by Lucien Villeneuve).

